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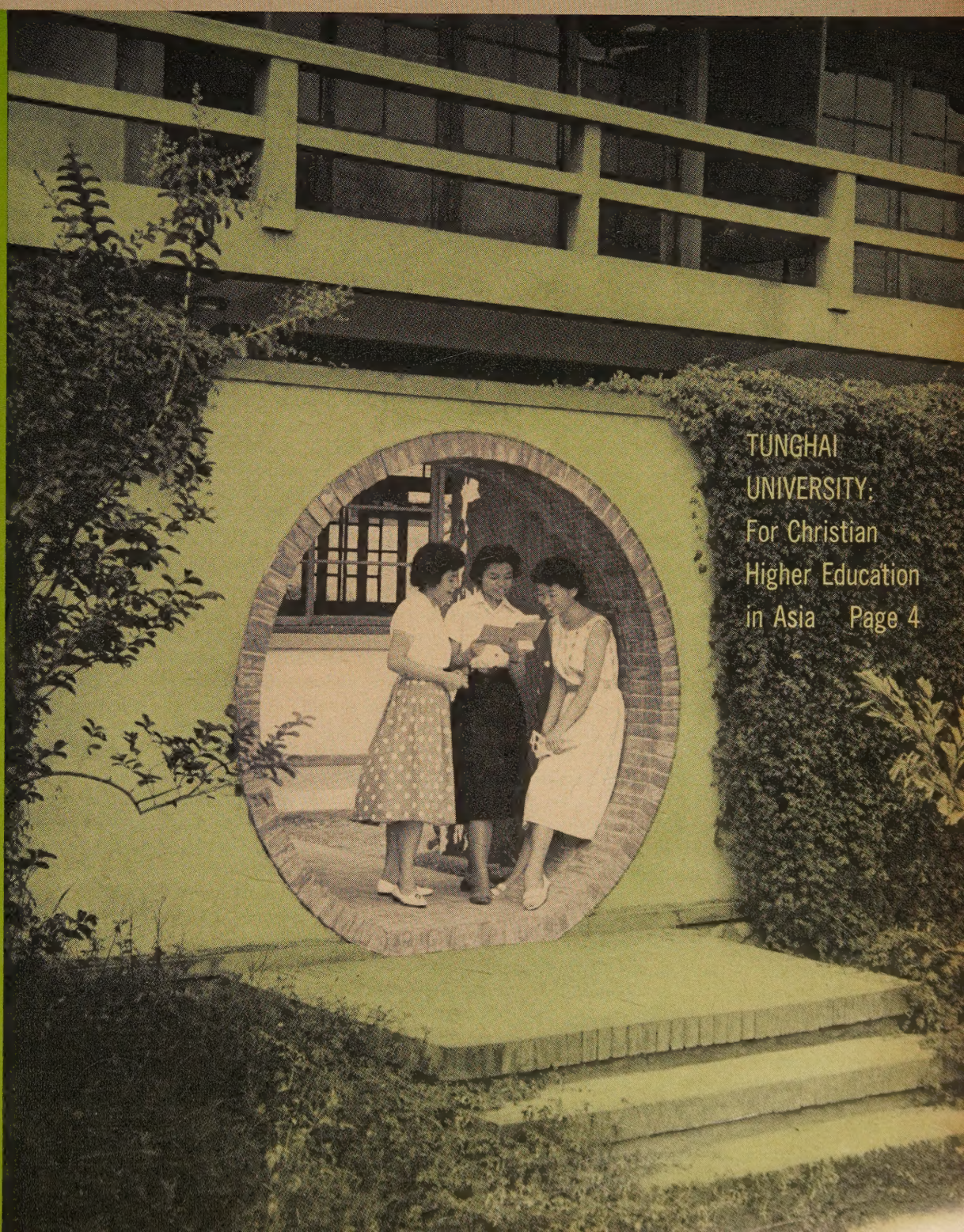
VOL. 4, NO. 9 MAY 4, 1961



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FROM THE CO-PRESIDENTS' VIEWPOINT

THE majority can be dead wrong. But in our democratic tradition only history under the guidance of the Holy Spirit has a right to prove it so. There is not any other orderly way to proceed. Take the Statement of Faith as a case in point.

From the writing of *The Basis of Union* onward it was understood that the General Synod should ". . . *appoint a commission composed of an equal number of representatives of the two uniting communions to prepare a statement of faith based in principle upon Article II of this document, which shall be submitted for approval to the General Synod, conferences, associations and congregations. This statement shall be regarded as a testimony, and not as a test, of faith.*"

The appointed commission prayerfully and sensitively produced a testimony to the Christian faith commonly held among us. Many will never forget the moment when the statement was unanimously approved. There were tears of joy in the eyes of worshipers when they read the testimony to the faith that made the uniting communions one.

Some people who had not shared in the production of the statement or in its study and approval understandably held contrary views of its relevance, significance and adequacy. They were fully within their rights to forecast a dismal future for the document. And history may prove them right. But so far the majority is sustained by these indications:

(1) Printed copies of the statement have been purchased by local churches all over the United States. Thousands of copies, attached to hymnbooks, are now in regular use.

(2) It has met with wide acclaim in sister denominations.

(3) It has received a cordial reception in several foreign countries.

(4) In Germany it was translated into Greek for a careful study of its theological and Biblical concepts.

(5) It has been used as the text for an oratorio.

(6) It has been set to music for liturgical use.

(7) It has been incorporated thematically into beautiful stained-glass windows in a great Midwestern church.

Yet history may prove the majority to have been wrong in so heartily approving the statement. Then what? Why, it will be modified or replaced. For those who live under the headship of Christ are bound to none or nothing save the Holy Spirit.

Consider the Constitution. From the writing of *The Basis of Union* onward it was understood that the General Synod should ". . . *initiate action for the preparation of a constitution of the United Church. This constitution shall be based upon the principles set forth in this* Basis of Union. *When prepared, it shall be submitted to the General Synod; and the General Synod shall declare it in force when it shall have been ratified by not less than two-thirds of the former Congregational Christian churches voting, and by not less than two-thirds of the former Evangelical and Reformed synods.*"

The General Synod initiated an action that brought all of both uniting communions into the constitution-making process. Now we are voting to ascertain whether or not the proposed document is acceptable. We are as a matter of fact near the end of the voting period (June 1, 1961). As these lines are written only two synods of the Evangelical and Reformed Church have had opportunity to vote and their favorable votes were unanimous. As of the same time, 2,503 Congregational Christian churches had reported votes. Of these, 2,355 voted "yes" and 148 voted "no." This means 94.1 per cent have voted approval.

The General Synod meeting in Philadelphia, July 3-7, 1961, surely must declare the Constitution in force. Thereafter the life of the United Church will develop within its framework. This is the prospect issuing from the voice of the imposing majority. Those whose Christian insights and convictions have led them in the discussion and voting period to take positions contrary to those of the majority have very properly done so—in fact were conscience bound so to do.

History may prove the majority to have been in error in giving their support to the Constitution. Then what? Why, I venture it will be dealt with as God's people always have addressed themselves to problems. For the United Church of Christ ". . . acknowledges as its sole Head, Jesus Christ, the Son of God and the Savior of men. . . . It looks to the Word of God in the Scriptures and to the presence and power of the Holy Spirit, to prosper its creative and redemptive work in the world. . . ."

Fred Hoskins

Dr. Hoskins is minister and secretary of the General Council of Congregational Christian churches and co-president of the United Church of Christ.

UNITED CHURCH HERALD

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COVER STORY: We are happy to feature on our cover of this first issue in May the "moon-gate" entrance to the girls' dormitory at Tunghai University on Taiwan. The university is supported in part by the E and R Board of International Missions and the CC American Board for Foreign Missions. Photo by L. V. Kofod of Woodmere, Long Island.

For longer than we recall May has been the month of special emphasis for the vast enterprises of the American Board. Its far-flung work and that of the Board of International Missions is a concern that enables all of us to become instruments of the infinitely compassionate and righteous God. Turn to the article on pages 4 and 5 for the absorbing story by Dr. William P. Fenn.

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WILLIAM P. FENN

TUNGHAI University

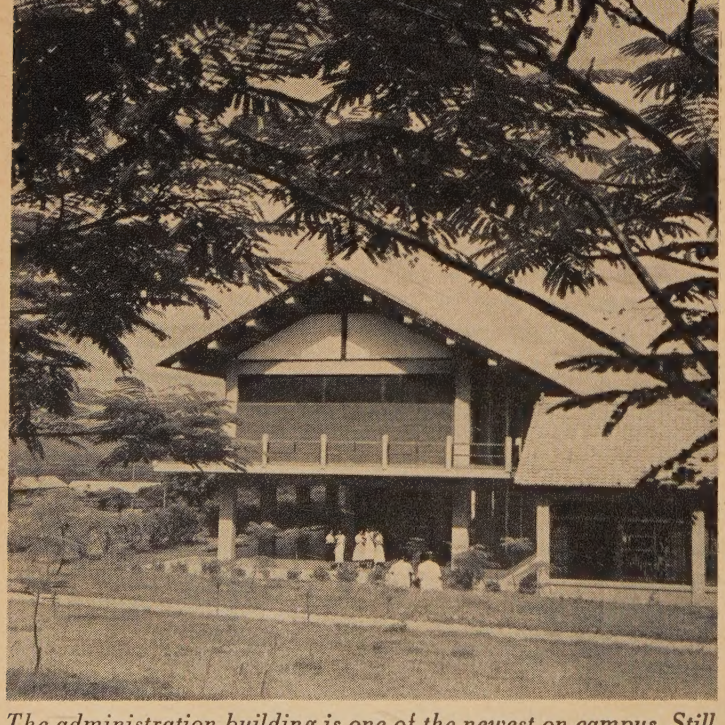
for Christian higher educati

On a graceful hillside campus overlooking Taichung on Taiwan (Formosa), a group of independent teachers and students is building a new Christian academic community.

Tunghai University, just six years old, is a unique and exciting blend of the old and the new in Christian higher education for Asia. It is the inheritor of a long and fruitful tradition, that of the Christian "China colleges" lost behind Red China's bamboo curtain. Now, with the spiritual and financial support of such groups as the E and R Board of International Missions and the CC American Board of Commissioners for Foreign Missions, it is implementing a forward-looking Christian educational philosophy for the modern Formosan situation.

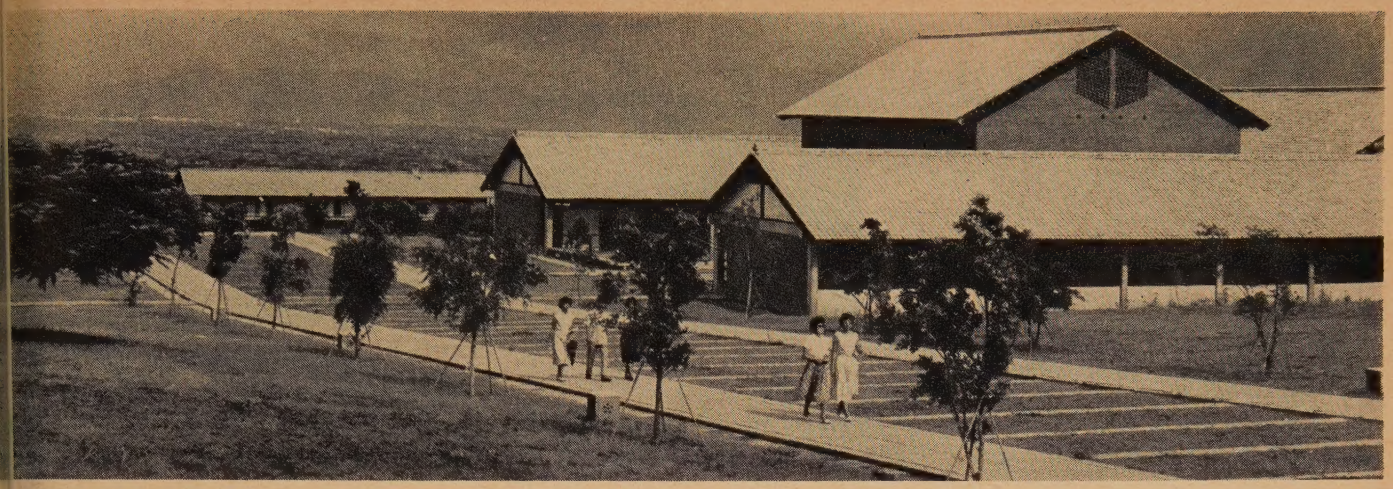
Tunghai is the answer to a call, its young president Dr. Wu Teh-yao points out. With the return of Taiwan to China after World War II, there came from the 75-year-old Protestant church there a plea for help in establishing a Christian college. The need was great, for during the half century that Taiwan was Japanese, few inhabitants had gone beyond high school and no private or religious institutions had been permitted. In addition, two million immigrants from mainland China had crowded onto Taiwan, straining educational facilities to the utmost. In the confused, disrupted political and social situation there was great need for an avowedly Christian university.

Tunghai is uniquely suited for re-



The administration building is one of the newest on campus. Still needed are a chapel and an academic quadrangle for engineering.

About one-fourth of Tunghai's 850 students are girls. Here a small group pauses for a conversation in the bright sun.



The campus buildings were designed by noted Chinese-born American architect I. M. Pei. Dignified yet modern, they suggest Tunghai's rich ancient Chinese heritage as well as its contemporary role of service to the Taiwanese people today.

Asia

sponding to this call. Most important of all, it is free. As the leading private institution of higher education on the island, it conforms to government regulations, of course, but can experiment and pioneer—guided by its own Christian imperatives and educational ideals alone. It is not the organ of any political party. It serves the people of Taiwan, whether of early or late arrival. It seeks to contribute to the development of East Asian leaders committed to the democratic way of life and motivated by a Christian concern for their fellow men.

Tunghai University is supported by the United Board for Christian Higher Education in Asia, a special agency of North American mission boards and other groups interested in higher education in the Orient. The E and R Board of International Missions and the CC American Board are among the U.S. participating agencies. The latter is particularly involved in the college, for two of its missionaries, Mr. and Mrs. Allen P. Lovejoy III, were appointed in 1959 for service there. Mr. Lovejoy is currently the university's controller.

The college today is not only a nucleus of students, faculty, buildings and courses. In a part of the world where short-term material goals too largely shape education, Tunghai stands out because of certain distinctive emphases. Its 850 students are receiving not only technical training, but a grounded education and the experience of life in a self-conscious Christian community.

The university is a direct descendant of the great Chinese mainland universities that provided Christian college education in pre-Communist days. For nearly a century these schools pioneered in modern education, maintained high academic standards, contributed new vision and exerted an influence far out of proportion to their numbers. Many faculty members from these colleges teach today at Tunghai, and Tunghai's president is himself an alumnus of one of the institutions. Funds originally intended for postwar rehabilitation of the mainland schools made possible the development of the Tunghai campus.

The simple but impressive group of buildings designed for the campus by I. M. Pei, a noted Chinese-born American architect, sets the mood for life at the college. In contrast to the large secular state schools, Tunghai will always be an intimate, wholly residential community. Academic quadrangles for arts and sciences, dormitories, faculty residences, the library and administration buildings have already been constructed on the green hillside facing Taiwan's backbone of snow-capped mountains. Still needed are a chapel and a third academic quadrangle for the engineering school.

Many elements combine to produce the unique flavor of education at Tunghai. There is the strong cosmopolitan, international influence; a faculty composed of Chinese, American, Canadian and young Taiwanese scholars works together as one community. There is the vigorous emphasis on Chinese traditions and culture, aimed at giving students a familiarity with and an appreciation of their rich past.

The work program is another significant element of college life. There is no scholar caste here; shared work develops responsibilities, teaches the dignity of labor and demonstrates the spirit of Christian service. A growing program of financial aid assists a large number of students in meeting the $100 total yearly charge.

Tunghai is pledged to serve the needs of the people around it. In a new outreach program to nearby villages, for example, college economists and sociologists are embarking on a survey and study of village life. Eventually, concrete proposals and implementation will result.

Tunghai is too young as an institution for its graduates to have proved themselves as a group. Some have gone abroad for further study and are doing extremely well. But even in a short time the university has won high regard among its peers, not only in Taiwan but in an increasingly large area. As its graduates move into the life of Taiwan and other parts of East Asia, fortified with sound academic training and imbued with the spirit of Christian service, Tunghai University believes they will be found "illustrating illustrious virtue, renovating the people and resting in the highest excellence," to quote a memorable line from a Chinese classic of many centuries ago.

Dr. Fenn, a Presbyterian, is general secretary of the United Board for Christian Higher Education in Asia. Photos are by Leon V. Kofod, Woodmere, New York.

Officers of E and R, CC women's groups confer at the recent synodical meeting held in Cleveland, Ohio.

E and R Synodical Presidents Meet

EMILY C. LESTER

SYNODICAL presidents of the Women's Guild of the Evangelical and Reformed Church gathered recently from all parts of the United States for their annual meeting with the Board of Directors at Cleveland, Ohio. They were pleased that the representative of the E and R General Council this year proved to be Mrs. E. Roy Corman, a former president of the Women's Guild. Guests included the Rev. Lillian S. Gregory, Chicago, executive secretary of the National Fellowship of Congregational Christian Women, and Mrs. Robert W. Reneker, Chicago, new president of that organization.

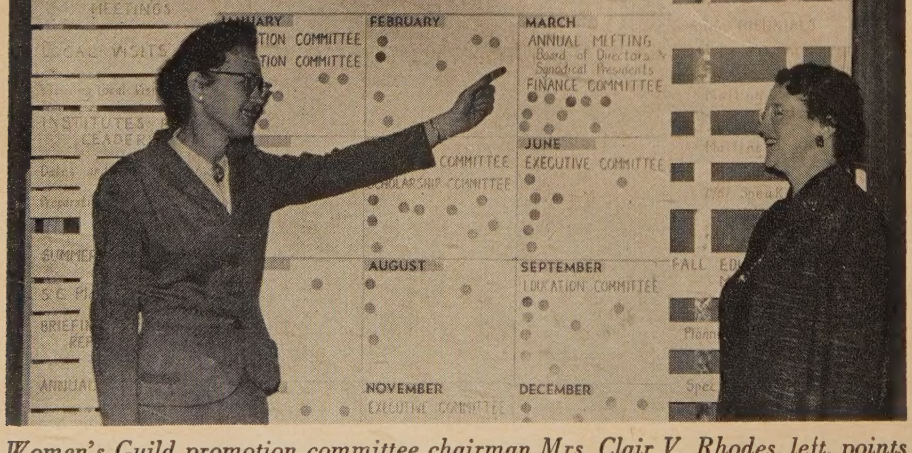
Audience participation and varied techniques of presentation made the sessions lively and informative. Members of the staff, Dr. Florence A. Partridge, executive secretary; Ruth M. Auchenbach, secretary of literature; Madeline F. Bach and Dorothy Nyland, promotional secretaries; and Emma Pretorius, assistant to the treasurer, introduced themselves with an original verse and reported on their activities by answering questions asked by a panel of synodical presidents. Department chairmen were introduced as "mystery guests," who were identified by the audience as they gave clues from behind a screen. Their reports were in the form of a "caravan," with presidents moving at ten-minute intervals from room to room. In each a department chairman used visual aids to report her work for the past year. A panel of eminent "doctors" diagnosed Women's Guild ills reported as serious by the presidents when divided into "family groups." Bible study, based on the World Council of Churches' booklet "Jesus Christ, the light of the world," included small-group discussions and individual "depth" study.

Highlight of the first day's session for many was the visit to "2969," the Women's Guild headquarters on West 25th Street, where members of the secretarial staff were introduced. A box lunch was enjoyed and a tour was made of the offices of social action, evangelism, and church and ministry in addition to those occupied by the E and R Women's Guild.

The Thursday afternoon session centered around a panel on "The mission of the ecumenical church." Introducing this topic was Helen Huntington Smith, executive secretary of the Women's Fellowship of Congregational Christian Churches in Ohio. Dr. Purd E. Deitz, general secretary of the E and R Board of National Missions, spoke on "New churches in the United Church of Christ," and Dr. William C. Nelson, president of the Board of International Missions, discussed "World ministries in the United Church." Lillian S. Gregory told of the mission of the Council for Lay Life and Work. Following refreshments, the group divided into four circles and each of the above leaders met with each small group in turn, answering questions and enlarging on the earlier presentation.

Concerns beyond the Women's Guild were expressed through reports on the White House Conference on Aging, the Consultation on Migrant Labor, the Japan International Christian University and the National Council of Churches' San Francisco Assembly.

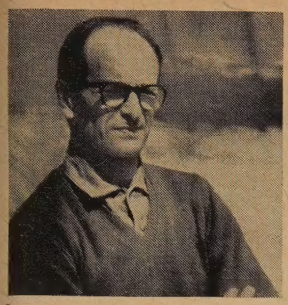
Plans were disclosed for the five summer conferences, attended last year by 1,500 women; the "pilot project" of Doane Conference Retreat, which is sponsored jointly by Congregational Christian and Evangelical and Reformed women; La Foret Conference for men and women, sponsored by the four lay agencies; the fall institutes and educational meetings; and the BIG event of the year—the quadrennial meeting in Cleveland in November. The year 1961 is truly a busy and important year in the life of the Women's Guild, the year it celebrates its twentieth anniversary.



Women's Guild promotion committee chairman Mrs. Clair V. Rhodes, left, points out significant events of the coming year for Guild President Frances Kapitzky.

Emily C. (Mrs. Fletcher C.) Lester is special correspondent on lay activities for *United Church Herald*. Photos by Mack Photography, Cleveland, Ohio.

Our Collective Guilt



As the trial of Adolf Eichmann runs on and the monstrousness of his appalling crime of mass extermination is laid bare, there is a growing awareness on the part of most socially sensitive people that it is not Adolf Eichmann alone who is on trial in the bullet-proof witness box in Jerusalem. Such ghastly evil is a collective crime. "All of us," confesses Bishop Otto Dibelius, "share in Eichmann's guilt." More specifically, all people are guilty who watched the bureaucratic and militaristic Nazi system carry on its incomparable inhumanities with little or no protest. The sickness of soul embodied in the Nazis did not vanish with the military defeat of Hitler. It flourishes today wherever there is complacent self-righteousness and wherever violent hate poisons human relations. What is the value of the trial? Not vengeance or retribution or scapegoating. It is that by this exposé of the Nazi horrors we are reminded of our collective guilt and that the fate of Eichmann's victims must never again be the fate of any people. Such a goal cannot be achieved by self-righteous pride, anger or revenge, but only by meticulous justice tempered by mercy and understanding. In judgment of Eichmann let us remember we are sitting in judgment of ourselves.

The Peace Corps and Missions

It is most unfortunate that the purposes and genius of the Youth Peace Corps, originally proposed by Senator Hubert H. Humphrey, Congregational Christian layman, are being confused and unfavorably compared with those of Protestant foreign missions. "Virtually the same work is being done by American missionaries," wrote a well-known but uninformed newsman in his syndicated column on April 4. "What will the Peace Corps do," he went on to ask, "that is not being done now?" Some church officials have been asking this and similar questions about this "aid and expert" program.

This co-editor has just read "Report to the President on the Peace Corps," published recently with documents by Dr. Milliken of the Massachusetts Institute of Technology, Professor Hayes of the University of Michigan and the Institute of International Education. These are significant and hopeful statements, moving consistently between the two poles of idealistic affirmation and analytical realism. Whoever reads and studies them with understanding and imagination will realize that in our times, despite discouragement and obstacles, far longer strides contributing to human welfare can be made than the disillusioned skepticism of recent years had considered possible. A genuine spirit of commitment seems to breathe through the Peace Corps' statement of faith and purpose. It explains why the dramatic and idealistic appeal of the corps has met with such an enormous response. We share its aspirations, welcoming the corps to its particular service of man and hailing it as a worthy ally.

But it is simply not so that the Youth Peace Corps will be wholly duplicating the work of the Protestant missionaries. Whereas the program outlined by the Peace Corps may be implicitly religious in the broadest sense of the word, that of Protestant missions is explicitly religious and specifically Christian both in faith and incentive. Our missionary program is motivated by a primary loyalty to Jesus Christ and its objective is the achievement of the kingdom of God. We do not wish to draw here too fine a line of distinction between things secular and things religious. But there is a difference. Man, even at his best, is neither good enough nor persistent enough in well-doing to achieve unaided the ends upon which his heart is set. In his pursuit of lofty aims, he needs God: needs God for guidance, inspiration, discipline, correction and an inner strength in which he may confide. To make God relevant and real in our kind of world is the primary task of the Christian missionary.

But if the forces of good will are to exert a positive effect on the life of our time, they must come to their task with a united impact such as an isolated and competitive approach cannot achieve. Therefore we are convinced that the Youth Peace Corps, with its obviously high-minded and down-to-earth approach to the world's major human needs, has been well advised to consult and work with all others of like mind to the end that every available instrumentality of humane progress may be employed in the great common enterprise of applied good will. The Peace Corps is not a threat to missions. It may well augment the church's distinctive role.

With Admiration and Alarm

With a spit of flame and the scream of engines, the Soviet spaceship was reportedly launched. At the incredible speed of 17,000 miles an hour, Yuri Gagarin circled the globe and brought his space capsule back to earth at the prearranged spot. At last man has broken loose from the bonds of gravitation and commenced his travels along the uncharted road to distant stars —opening a wholly new scientific, military and political age for mankind. To the Russians must go the accolade and to them credit is due for having brought to pass the transmutation of scientific fiction into plain reality. This truly great achievement, if bona fide, may lead to the discovery of answers to questions about the universe man has been asking since he began to think. But all informed men and women must look upon so bizarre a phenomenon with alarm compounded with admiration. Who in his right mind can delude himself as to the military—as well as the scientific and propaganda—potentialities of an achievement of this sort? It behooves the United States of America to prepare itself—physically, morally, spiritually—for the new exigencies it faces and to gird itself with unexampled strength and imagination to the end that our age be not the threshold of total destruction but an era of more peaceful living. Let us work through step-by-step negotiations to this end. avm

Why Aren't They Like Us?...

National Family Life Week calls for an examination of the influences that are shaping our American homes

WILLIAM E. WIMER

"MASTERS of deceit" seems to be J. Edgar Hoover's favorite name for Communists. And that, on the basis of observation and perhaps even experience, is what they appear to many to be. The Communists have no absolutes —not even the teachings of Marx and Lenin—unless those absolutes be the absolute law of expediency and the absolute goal of world domination. They knowingly and skillfully use any means to achieve their ends—lies, cheating, stealing, double talk or double cross or both, and if need be, murder. But are the Communists the only masters of deceit?

A group of top-echelon executives of several major electrical companies are sentenced to thirty days in prison an given heavy fines. Why? Because over long period of years they secretly cov nanted with each other to peg the price of some of their major products. There by they defrauded the Federal Gover ment and hundreds of other custome of millions of dollars, to say nothing what they did to besmirch the corpor tion image, which industry over th

years has spent billions of dollars to develop. Both nationally and internationally they have shaken the faith of millions of people in the integrity of the free-enterprise system. Millions of television viewers take a charming English professor into their homes and their hearts. As he goes from quiz question to quiz question they root for him and even pray that he will answer correctly the questions put to him, only to discover that the sponsors of the program were ready to answer their prayers in advance, that the contestant had been fed questions ahead of time and that what appeared to be dramatic suspense was really a fraud!

Supermarkets and chain stores by the score display two cake mixes in boxes approximately the same size and sell them for approximately the same price. One box, however, contains eight ounces of mix while the other has twelve ounces.

. . They Are!

Or a display in one section of the store has combs selling four for a quarter and in another part of the store combs of the same quality and size are selling eight for 59 cents. All this is in the name of skillful merchandising!

College basketball players twice within a space of ten years are involved in scandals because of "point-shaving" or "throwing" games. In commenting on this recently, *Sports Illustrated* said: "It is shocking that college players with the previous scandals still fresh in everyone's mind should yield to the temptation of a fast and easy dollar. But the reasons are plain to any sophisticated observer.

"When a school uses all manner of sly and under-the-table inducements to recruit a player, when it allows him to slide through college on a ridiculously easy academic schedule, when alumni slip him pocket money, buy him clothes and generally fawn on him to keep him happy, when, in short, a player realizes that everyone around him is winking at the rules of proper behavior, he is prepared to take further steps in the wrong direction. As a matter of fact, by accepting the blandishments of college and alumni he is already committed to wrongdoing and the only question remaining is how far he feels he can safely go along that path."

Billions of dollars were contributed to churches in 1960 and were recently declared in income-tax returns. The only difference is that according to the Internal Revenue Service, far more billions were declared than the churches report were contributed!

A movie, "Operation Abolition," is produced by one of the agencies of the Congress, the House Un-American Activities Committee, in an effort to sensitize the citizens of the United States to the threat of communism. Approximately eight hundred prints are distributed far and wide over the length and breadth of the land. But so full of inaccuracies is it that responsible bodies of the three major faiths condemn the film and one commentator had this to say:

"A committee as important as the House Un-American Activities Committee and engaged in the kind of work it is doing has a special responsibility to be an example of honesty and integrity. The H.U.A.C. has had a great deal to say about the deceitfulness and dishonesty of Communists. In the movie in question the narrator refers to the 'lack of respect for truth, which is common practice within the Communist propaganda press' (House Report No. 2228, page 12). If in the struggle against the Communists we become like them, then even if we win we lose." (Robert W. Moon, *Christian Century*, March 22.)

The tragedy is not simply that we in America, by engaging in deception, become like the Communists whom we disdain and condemn. The tragedy is that we contribute to the downfall of our society, for in so doing we build the house of our society on the unstable sands of a shifting ethic. The monuments of history are those civilizations that lie in ruins in large part because their social fabric became rotted through the deception implicit in their promiscuity, avarice and debauchery.

But the greatest tragedy for those of us who are avowed Christians is that such deception is a denial of our faith, for deception is explicitly a sign of disdain for others and implicitly of disdain for one's self. Deception breeds distrust first of others and then of one's self. Deception begins with disgust for others and ends with disgust for self. Deception forsakes principles and absolutes, and thereby obscures the ethical stars men were meant to steer by.

Further, deception is a denial of our Christian stewardship. Christians believe that each person is entrusted by God with a given amount of time, talents and treasure—all to be used fundamentally to God's glory and hopefully thereby for the enrichment of mankind.

The emphasis for National Family Week 1961 is Family Stewardship. Present-day events make this emphasis particularly timely, appropriate, necessary, important, for if our civilization is to have some chance of shifting its base from the treacherous sands of deception to the solid rock of truth, our families must be composed of Christian stewards. But if our children are to learn to be God's stewards on the basketball court, in the political arena, on the mass communications stage and in business, we adults must manifest and incarnate in our lives the fact that we are God's stewards. In some segments of society it will be primarily those who are parents who do this; in others perhaps some adults who are related to the church. For most readers of *United Church Herald*, of course, it will be both.

Many times parents are heard to ask concerning their children: "Why aren't they like us?" Possibly the only appropriate reply to most such questions is: "They are!" We are called to be stewards of God, but are we? Or are we too often like our competitors for the minds and hearts of men, "masters of deceit"?

The church has a heavy responsibility in this day to help families see the relevance of money to the Christian faith. Granted that stewardship comprises more than a concern for money, it would be wise and appropriate, since the 1961 emphasis is on Family Stewardship, to give particular attention to family finance during National Family Life Week, May 7-14.

The following observances are among those suggested by the department of adult work and family life of the E and R Board of Christian Education and Publication: make family stewardship the theme of a church family night; hold a parent-youth meeting to discuss such problems as allowances; plan a discussion on such topics as making a will, budget making and a sound insurance program; set up a study group on family finance.

Mr. Wimer is director of adult work and family life for the Board of Christian Education and Publication of the E and R Church. Photo is by State-Munroe.

The Role of the Lay Member

JOHN L. CASTEEL

What is to be the future of lay people in the United Church of Christ?" The preposition "in" can mislead us in this question. It seems to imply that there can be lay people outside the church and also that there can be a church without lay men and women. But in the understanding of the nature of the church held by both communions within the United Church of Christ, lay people are the church. To speak of their future "in" the church is to speak about the future of the United Church itself.

Movements and forces in our day are pushing us to think with new sharpness and urgency about the future of the laity as the church. In a society in which increasing numbers of people are trained in intellect, mature in emotional life and responsible morally and socially to make important decisions, the traditional distinction between the ordained clergy as the educated and godly men among simple folk can no longer be maintained. Again, the increasing pressures and temptations that lay men and women encounter in their daily lives makes for impatience with what Hendrik Kraemer has called the "introvert spirit" of church institutions and church programs. Still more, the urgencies of our whole civilization have made obsolete ideas of the church as a cozy haven of fellowship for people who may tomorrow be vaporized into eternity by nuclear fission.

Under such urgencies the church is everywhere called to a radical re-examination of its nature, its life and its mission. That re-examination leads directly to the question: "What are lay people to be and to do in the church—as the church?"

As guide points for seeking answers to this question, let us look at five principles that bear upon the nature and mission of the church. Then, by way of illustration, I will make some practical proposals that the United Church can undertake in the near future to set lay people to their task of being "the church in the world."

1. The church exists for mission. It has no other reason for being. The promise of Jesus to his disciples, as reported in the last verse of *Matthew:* "Lo, I am with you always," was not given to a congregation preoccupied with "keeping our church just as it is because we like it that way." It was given to people to whom he had just commanded: "Go therefore and make disciples of all nations. . . ." Mission is not only an effort to bring the gospel to peoples half a globe away; it demands also that we bring reconciliation to the people with whom we work, who live around our corner, who govern or misgovern our cities. 2. Mission is given to everyone. The heresy that the mission of the church falls upon a few, particularly those who have been "called" in some special way and trained and ordained for it, has wrought more disaster in the church than any errors about the inspiration of Scripture or the authenticity of the Virgin Birth. The mission of the church is given to the whole body of Christ. To be a baptized Christian is to be given a ministry. Our rituals for baptism and for reception into church membership ought to ask, along with "Do you believe. . . ?" the question "Will you minister. . . ?" The future of lay people in and as the church can be described only in terms of what they propose to do in the world.

Dr. Casteel is Professor of Practical Theology and director of field work at Union Theological Seminary in New York City.

3. Mission is carried on through participation. Second only to the heresy that only a few are called to minister is the notion that we can discharge our responsibility by some kind of absentee operation. Through denominational programs, professional employees, financial contributions, we can "package" the gospel and hand it over to somebody else to deliver. In some respects such an operation is unavoidable. We can't all go to Lambaréné. The only way we can minister to the people given to us to serve is to enter into their lives, where and as they have to live them. Lay people are "given" ministries by the very fact that they work with, live with, have fellowship with other people around them. Only by such participation can the church's mission be carried out.

4. Mission determines style of life—not the other way around. We are not free to undertake only those missions or ministries convenient and congenial to our private way of living. Instead we must ask whether the style of life we strive to attain for ourselves will also give us the resources of time, energy, money, location required for the fulfillment of our mission. When, for example, will Christians decide to move into the city in order to minister to people who must live there, rather than escaping to the suburbs in order to gratify their own style of life?

5. Mission determines church order. The controversy attending the merger of our church families into the United Church of Christ has called forth a good deal of concern for the maintenance of inherited structures of church life. I may have missed it, but I do not recall anything like the same amount of concern over the question, What kind of church polity do we need in order to fulfill our mission in the modern world? To what extent does congregational freedom promote—or hinder—the discharge of this responsibility? From the point of view of the mission to lay people, what is the place of a deacon in our order? How are the respective functions both of the lay and the ordained ministers of the church to be described? In the face of such questions as these, Hendrik Kraemer is probably right in saying that "all our historical ecclesiologies are

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A Meditation

When You Get Lost

FRANK A. KOSTYU

An old shepherd who offered a prayer in a Welsh revival meeting was troubled by his backsliding. He prayed: "Lord, I got among the thorns and briars, was scratched and torn and bleeding. But Lord, it is only fair to say that it was not your fault. It did not happen on the good land. I had wandered out of thy pasture."

Wandering out of the pasture is not difficult for us to do. Sometimes it seems to come quite naturally. Observe a flock of sheep or cattle grazing, usually following the lead animal. They do not look where they are going. Were it not for fences to protect them they would be wandering all over the countryside.

Common Pattern

While individuals are more intelligent than animals, they are not averse to acting like them at times. They get lost. They wander from the flock. Wandering out of the pasture is not unusual for Christians, either. How many times have we heard someone say: "I've gotten out of the habit of practicing my Christian faith," or "I used to be a good church member but I'm not now." They have wandered. Usually we call this backsliding.

Most people who backslide like this are genuinely concerned about it. They are uneasy. Life does not go right for them. They want to know what they can do and how to enjoy again the secrets of the inner joy that comes from the Christian faith.

Our Lord, the Good Shepherd, is deeply concerned about those who have wandered from the fold. He knows us. He knows our difficulties, our problems, our perplexities. Fortunately the Christian can turn to him who was willing to lay down his life for us. To those who want to return to the fold, our Lord makes his strength available. While we fumble, fail and blunder, he is looking out for us. There are a number of reasons why we stray from the fold. When we backslide, one reason may be that we have had only a small dose of the real thing. When our small daughter complained that "something is wrong with my tummy" we passed it off at first. When she persisted in calling our attention to her pain, we took her to the doctor. His diagnosis was: "She does not have a fever. She seems to have a low-grade infection in her stomach. This medicine will clear it up in a few days." Low-grade infections do not make us really ill but keep us from feeling our best.

Too many people have similar illnesses in their religious life. They have acquired a small amount of religion. They feel it is nice to have a little faith for emergencies. They would not be caught without it. But they lack the kind of religion that radiates the power of God.

Routine Pattern

We can also backslide when our religion becomes a habit. Some people proudly confess: "I never miss going to church. It is a habit I got into when a child and I have never broken it." Someone else claims: "I read the daily devotional lesson, say my prayers and read the Bible. On Sunday I make a habit of going to church."

There are two things wrong with habits. In the first place, they are easily broken. A second difficulty is that they are based on routine. Routines can be easily upset. Routine makes religion lose its vision. It becomes convention. Little that is creative ever takes place in a routine pattern.

We backslide when we are faced with a dilemma. This happens when we find ourselves unable to reconcile our faith's high ideals with everyday living and experiences. For some of us, our Christian faith is such a mountaintop experience that we have trouble living up to it. It is hard for us to maintain our first enthusiasm. We keep slipping back.

A young man, an industrial worker, came to talk with me one day. He had grown up in a Christian home. He had no quarrel with the church. But he presented a common problem. He attended church only at Easter and Christmas and he admitted that his personal devotional life amounted to very little.

Excellent Ideals

As he tried to explain it he said: "I stopped going to church when I learned that I could not live up to the excellent ideals of my faith in the world as I know it. What good is it to pretend to love my neighbor when my pay check depends on my pushing my neighbor down? I'm torn between this weekday struggle and my Sunday religion." Don't all of us find ourselves in this predicament?

Such periods of discouragement, doubts and dilemmas are not unusual. At such times a new look or a different perspective on our religion will bring us a fresh viewpoint and restore our minds and lengthen our vision. Look at it in the light of God's total purpose for our lives and his will for us.

We backslide, too, because some of us enjoy living without the Christian faith to direct us. We try out Christianity, as it were. Soon we learn that its high standards interfere with shady conduct. It may be the sharp practices in business. We may not break the law but we know our dealings are questionable.

It may be a love affair we are carrying on and do not want to give up. Subconsciously we know it is wrong but we enjoy our sins. The Prodigal Son did not want to be bound by the control of his father's house. He wanted to be on his own. Sensual pleasures brought a thrill. A craving for excitement was his immediate desire. But he finally broke down

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Mr. Kostyu is pastor of Immanuel E and R Church, Alliance, Ohio.

The Pattern of Ou

"I am a new member of a Congregational church," writes a young man. "Are all Congregational churches alike and do they have a common theology and polity?" This co-editor knows no one better equipped to answer this question than his friend Russell Henry Stafford, who has returned recently from a visit to Congregational churches around the world. We are confident our correspondent and others will find Dr. Stafford's perceptive article both interesting and informative. avm

RUSSELL HENRY STAFFORD

I TURNED Congregationalist in 1914 while I was still a seminary student. I had been brought up in a highly political church with a right wing addicted to heresy hunting. I turned to Congregationalism because experience as a student assistant in a Congregational church had shown me that this is the least sectarian of denominations, with a minimum of wire-pulling and a maximum of liberty in thought and speech for all who find themselves at home in its dynamic atmosphere of devotion to Jesus Christ as God's word to the world.

The years have proved that my reasons were sound and my decision was wise. But it never occurred to me that there was anything in the Congregational heritage to warrant further study and invite precise definition, until I came to New England from New York and the West in 1927. Until then it had been enough for me that here was one place where a Christian pastor with his heart in his work could get on about his business with a free head and a free hand, and in stimulating company.

To tell the truth, that is still enough for me. But New England waked me up to Congregational history in some detail, thrust on my notice what were described as our cardinal principles, and kindled my curiosity as to what in fact it is that holds our fellowship together.

In Boston I encountered for the first time traces, at least, of a complacent pride in privileged status, lingering on from two early centuries of Establishment. The sooner that is forgotten, the better; nothing is more paralyzing than complacency. I began also to hear a great deal about the gathered church, the covenant and local autonomy.

These were not wholly new ideas to me, of course. But I knew that in practice most Congregational churches are of the community type, rather than exclusive societies of the ostentatiously "saved." Most of them have a covenant, but they are seldom if ever reminded of it except as a section in the ceremony for receiving new church members.

They are all theoretically free to do as they please, but most of them acquiesce without protest in the recommendations of our representative councils at their successive levels, from the district association on up. These councils have no police power. They cannot have that as long as property rights are vested in the local churches. But they have moral authority, and that is the only kind of authority admissible in Christian ethics.

None of these points will be impaired by the enlargement now impending in our American fellowship as we join forces with our Evangelical and Reformed friends. As far as I can see, nothing will be changed in the currently accustomed procedure of our local churches when our collective corporate name is changed from the General Council of the Congregational Christian churches to the United Church of Christ in the United States of America. And not many of our people could recite the present national name offhand.

To be sure, we shall be committed to the use of the word "church" at a stage between the local church and the world church. But how many of us even now are careful always to say "the Congregational churches" instead of "the Congregational church"? Probably about as many or as few as are mindful that the traditional Congregational term for a building occupied by a local church is not "church" but "meetinghouse." As for the changes in the structure of our national boards, which are now in progress, they are improvements due to be made before long on their own merits, regardless of circumstances.

We Congregationalists are not unique

Dr. Stafford is the president emeritus of The Hartford Seminary Foundation and is currently (1958-1962) the moderator of the International Congregational Council. He was minister of the Old South Church in Boston 1927-1945 and president of the American Board 1940-1950. Photo by Burian-Moss, Hartford, Conn.

Dr. Stafford is moderator of the International Congregational Council.

Diversity

in our free polity; many other denominations in this country are at one with us there. We hold no distinctive theology, nor can we claim nowadays the distinction of being the only body within which theological extremes meet amicably on the simple basis of shared loyalty to Christ. And certainly our churches are not alike in forms of worship. They range all the way from dreary stereotypes of uncouth simplicity to altar-centered liturgy almost as embroidered as the Mass.

On the surface it might seem that to define Congregationalism one rather disconcerting word would suffice: diversity. Yet that will not do. There must be some pattern regularly recurring in this diversity. For mere habit grounded in historical accident could never give us the unity and vitality that are unmistakably ours underlying all our differences.

If we are perplexed to identify that pattern on the American scene, that may be because we stand too close to get an over-all view. Suppose, then, that we look beyond, at world Congregationalism as it is convened in the International Congregational Council, which as presently constituted stands to the many national bodies within our earth-encircling fellowship much as our American General Council stands to state conferences.

The International Council has thus far tacitly declined the task of defining the basic Congregational pattern explicitly. It was invited to do so by the theme "Congregational churchmanship," which was adopted under American pressure for its 1953 assembly at St. Andrews in Scotland. That assembly artfully dodged its assignment, however. It did so under a strong though unspoken conviction that to specify the brand marks of any particular denomination was an undertaking too irrelevant to the terrifying human predicament of our time to engage Christian leaders brought from the ends of the earth for counseling together on affairs of real moment.

The message of that assembly—after diffident introductory allusions to Congregational usage without mention of the gathered church, the covenant or local autonomy—plunged into major emphasis upon Christian responsibility in an era of planetary convulsion in a statement to which any honest Christian — Protestant or Catholic — could wholeheartedly subscribe.

Yet a survey of the International Council's make-up, while it may accentuate our diversities, does reveal, I think, the recurrent pattern binding them all into one. The diversities are indeed striking. One instance comes immediately to mind because I have lately spent a month in beautiful and tragic South Africa. The Constitution of the Congregational Union of that country confers upon its representative assembly positive powers in important points over local churches under threat of expulsion for disobedience. If our proposed new Constitution were even to echo those provisions faintly, the moans we hear from some quarters would doubtless rise into sky-piercing shrieks in which we all would join.

And that is not the only case of centralized control in national bodies of historically Congregational derivation; not to speak of so active an International Council constituent as the United Church of Canada, or of two of our associated churches, outgrowths of missions, with voice but without vote in the Assembly, which are administered by bishops—the Church of South India, which stands in the Anglican succession, and the United Church of Christ in the Philip-

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ASSETS and LIABILITIES *of our Protestan*

ALMOST every American community from Jamestown and Plymouth to San Diego began as a rural community. Every section of our country from Plymouth Rock to the Golden Gate was at one time the frontier, the "old West." The heritage of America is rural and its most deeply rooted cultural values to this day are rural-oriented.

The church, as a social institution, partook of this rural character. Religion moved west with the frontier, and those denominations that early learned how to root themselves readily in frontier soil are the largest denominations today. However, several of the indigenous denominations on the American scene sprang directly from the failure of some old-line denominations to adjust to the peculiar demands and conditions of the rural frontier "beyond the mountains."

Christian Mission

"Missions," before the days of the organized home-mission societies, consisted of two parts. One was the Christian mission to the Indian tribes; the other was the stimulus to the planting of new congregations in the mushrooming frontier communities, which marked the march of civilization across the continent. The home-missionary societies and boards, as they came into being, found that their principal task for the first seventy-five years was organizing and sustaining these rural churches in the new communities of the expanding frontier.

From such a background has sprung much of the Protestant heritage of American Christianity. There is much in this heritage that is good, strong and abiding. A few examples:

The sparsity of population available per congregation has induced in the rural laity a loyalty and a sense of personal responsibility for the life of the church that has had profound survival

This article, "Heritage and Horizons in Town and Country," is the last in our 1960-1961 home-mission series.

ural heritage

SHIRLEY E. GREENE

value for the local church. The scarcity of professionally trained leadership available to these churches has evoked a tradition of lay leadership that, however modest at times in natural talent, has nevertheless made up for it in its persistence and devotion. The presence of disproportionately large numbers of children in rural families and churches has given to the program of religious education, particularly the Sunday church school, an outstanding prominence.

Unusual Sensitivity

The natural environment of the rural church has instilled in many parishioners an unusual sensitivity to the majesty and power and dominion of God as Creator and Sustainer of the universe, the seasons and the physical basis of our human existence. The intimate, face-to-face nature of the small community and the rural church has provided an environment conducive to the emergence of true and deep expressions of the Christian community. For many years, a large percentage of candidates for the Protestant ministry came from these rural churches.

To mention only the assets of our rural Protestant heritage, however, would be to be guilty of the romanticism that has been all too characteristic of the "rural church movement." This rural heritage has also contained its quota of liabilities.

It has been in the rural community that the scandal of denominationalism has found its most flagrant expression. Because of the isolation and insularity of the rural community, its churches have tended to be the victims of traditionalism and idolatry to custom to a degree often fatal to their spiritual survival.

The economic rigors of rural life and the competition of too many congregations in one small community have often been reflected in stinginess, which is a denial of the concept of Christian stewardship and a false justification for starvation salaries for its ministry. Inadequate plant and facilities have too frequently resulted in narrow concepts of the purpose and program of the local church. Preaching, church school and the Ladies Aid have too often been accepted as a sufficient "trinity" in the rural church program.

Both these catalogues—assets and liabilities—could be indefinitely prolonged. I urge those who read this to reflect on their own knowledge of the rural church and extend these lists out of their own experience.

As we stand on the divide that is the present—between the heritage of the past and the horizon of the future—we must recognize that American Protestantism faces a new world in a new day. Protestant denominations are no longer growing by the addition of rural churches on an ever-receding geographical frontier. National mission boards today are not spending major sums on the planting and sustaining of new churches in the town-and-country areas. Town-and-country churches are no longer supplying most of the candidates for the ministry. Except in rural communities that are feeling the influence of urban expansion from near-by cities or metropolitan centers, town-and-country churches are not generally looking forward with any optimism to an easy and automatic growth in membership and financial strength

When the 1960 census tabulations are completed they will reveal a continuation and acceleration of the population decline in most of the agricultural communities and many of the smaller towns of America. The percentage of people now living on farms is estimated at about 10 per cent, and it is decreasing. The so-called "rural nonfarm" population, on the other hand, is still growing. Some of this is in truly rural communities, but much of it is in the rural-urban fringe where the older rural heritage and the new urban culture strive in a competition that in many cases the urban tide is ultimately bound to win.

New Horizons

Are we to leap from these undeniable sociological facts to the ideological conclusion that all that is rural is "heritage" and that all "horizon" is urban for the church of the Nineteen Sixties and beyond? It is the thesis of this article that such a conclusion, although it seems to have been embraced by a good number of the new school of "urban fundamentalists," is unwarranted and untenable. What then are the "horizons for the church in town and country"?

First of all, the church in town and country faces the opportunity to "be the church" in a unique and enriching sense in today's America. Just because the hard, cold facts of sociological change deny to most town-and-country churches the hope of "success" measured in terms of statistical growth, they may be granted by the Holy Spirit the grace to discover the true measure of success for the Christian as defined by our Lord: "Whoever would be great among you must be your servant" (*Matthew* 20: 26). In place of mounting numbers may come deepening fellowship. Instead of expansion of meaningless activity, emphasis may be placed on an intensification of the meaning of the Christian faith and the mission of the church.

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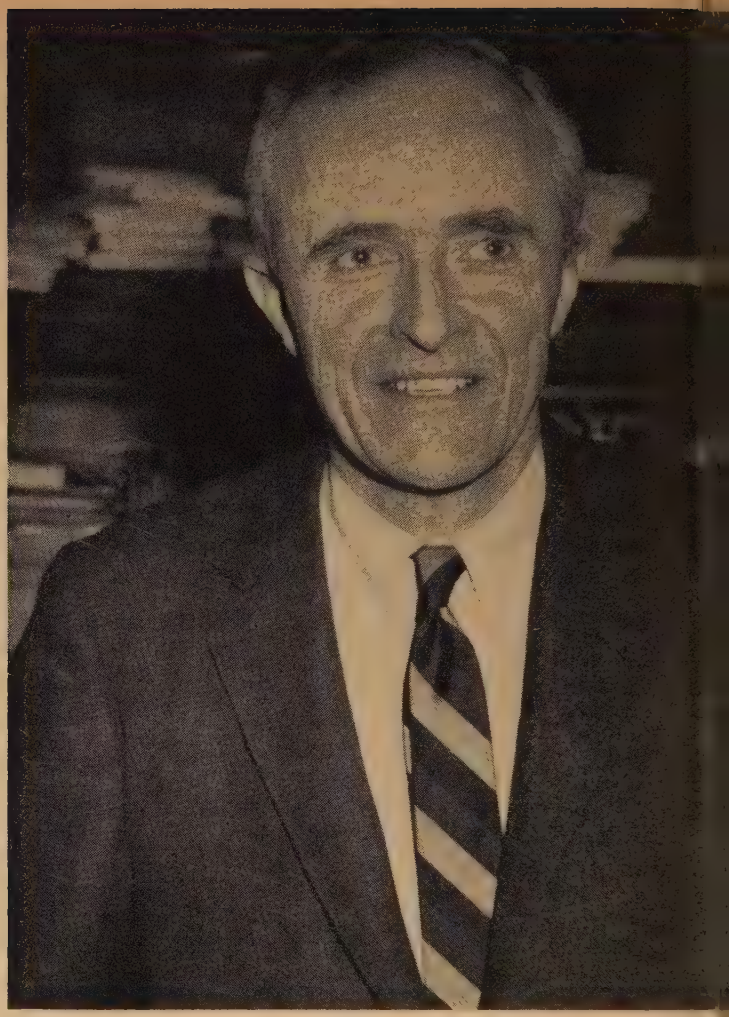
OBSERVE RURAL LIFE SUNDAY IN YOUR CHURCH



The new chairman of the Labor Relations

He's a lawyer, a churchman, a labor expert, a community leader. He has been a denominational executive, an educator, a union member. Now he is the respected chairman of the highest labor-management tribunal in the country—the National Labor Relations Board in Washington, D. C.

Frank Waugh McCulloch, the courageous and forthright Congregational Christian layman who leads these many "lives," has not pursued his varied career without a unified purpose, however. He is a deeply religious man, a crusader, a person of firm conviction—and in each of his many roles he has displayed a talent for fearless spiritual and social pioneering. In short, he is a Christian layman who has found not one but a host of ways to use his talents in the furtherance of social justice.

Born and brought up in the comfortable Chicago suburb of Evanston, Ill., and educated at Williams College and Harvard Law School, Frank McCulloch might easily have closed his eyes to the problems of people on other levels of society. Both his mother and father were lawyers who gave their time and energy to social and political service and he chose to follow in their footsteps.

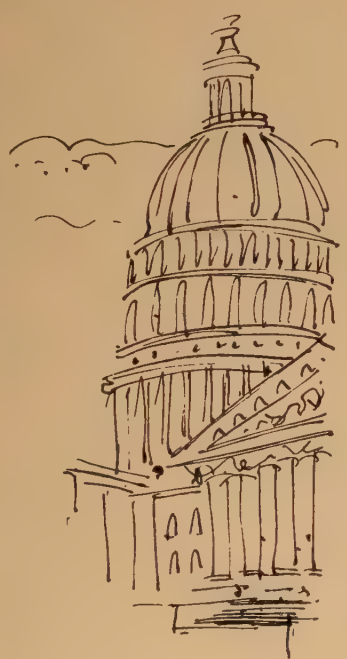
As a young lawyer in Chicago in the early Nineteen Thirties he found time for volunteer settlement-house work, teaching an English class and working with a boys' club. In 1935 he gave up the practice of law to become industrial relations secretary for the Congregational Christian Council for Social Action, with his office in Chicago.

Photograph is by courtesy of Senator Paul H. Douglas' office.

Mr. McCulloch's approach to his new job was practical and hard-hitting. As a lay member of the council's staff, he sought to relate Christian principles to dominant social issues. In 1935 he organized a citizens' committee that held public hearings on the problems of sleeping-car porters, then struggling for recognition as a union. A. Philip Randolph, president of the sleeping-car porters' union, has since observed that management's defensive reply to the committee's appeal was the first public acknowledgment by management of the union's existence.

In support of his and the church's participation in such activities, Mr. McCulloch wrote in the September 1, 1936, issue of *Advance* that "the church should, to the extent of its ability, advance every cause for fair dealing and

Portrait of the Month



Board

social betterment. The individual laborer is in no position to bargain on any equality with the ordinary employer. The only effective way for hired laborers to make their voices heard in industry is for them to unionize and to speak as a group. Usually the employer will not listen as long as the wheels of his machines continue to turn. Therefore, in order to be heard, the workers must stop in unison—that is, strike. There should be no question as to their right to be heard in an effective way.

"Any church that stands for fairness and justice should endorse and support this right. This is not to say that the demands of strikers are always right or that the church should always favor their claims. The church should support their right to be adequately heard but whether or not their requests should be granted will depend upon the justice of their cause in the particular case."

In the automobile sit-down strikes of 1937, similar citizens' committees were set up under Mr. McCulloch's direction to help protect the basic civil liberties of the unorganized workers and to develop a climate of opinion favorable to settling the disputes. Convinced that public opinion is a very important factor in determining the willingness of parties to a dispute to seek responsible agreement, he devoted considerable time and effort to interpreting the management-labor situation to church members and to other segments of the public.

In 1946 he helped found Roosevelt College in Chicago, established as an institution with no racial or religious restrictions. As head of the labor education division of the college, Mr. McCulloch then established a center to which union members could come for instruction in subjects ranging from economics to public speaking. As a teacher in the division, he subsequently became a member of the adult education unit of the American Federation of Teachers.

Three years later still another and greater opportunity for service opened for Frank McCulloch. When his distinguished friend Prof. Paul H. Douglas of Illinois was elected to the U. S. Senate, Mr. McCulloch went to Washington as Senator Douglas' chief administrative assistant. In this crucial position as right-hand man for one of the Senate's chief liberal spokesmen, he gained invaluable experience in dealing with a wide range of national and international issues. Labor problems were particularly acute during the six years that Senator Douglas was a member of the Senate Labor and Welfare Committee. Mr. McCulloch helped draft key legislation.

Frank McCulloch has also earned a solid reputation with Washington reporters for good will, for hard work, for amazing knowledge of the details of complex situations and for unfailing willingness to help the reporters write complete and accurate stories. It was from this position that he was recently appointed by President Kennedy to the post of chairman of the National Labor Relations Board.

Mr. McCulloch at 55 years of age is a tall man with dark brown eyes and graying hair. He met his wife, the former Edith Leverton, through mutual friends in 1935 and they were married two years later. Today they live in Washington, D. C., with their two sons, William, 19, and Frank, 15. They are active members of the Cleveland Park Congregational Church, of which the Rev. James Clark Brown is minister.

Rare personal qualities underlie Frank McCulloch's ability to combine as many professional roles as he does and give significant service in each one. His diverse activities are linked by several basic convictions—a hatred of social evil and a genuine passion for social justice.

"One just naturally talks about him in superlatives," a Washington reporter remarked at the time of his appointment. "He has a high sense of fairness," Senator Douglas has commented. "It is almost incredible to see the way he will work to avoid doing a wrong thing or an unkind thing to anyone." People who know Frank McCulloch sense a quality of grace and inner unity about the man, which enables him to keep his principles foremost, yet helps him to work flexibly in almost any sort of situation.

In his new position at the core of labor-management relations, Frank McCulloch will meet complex and complicated problems for which there are no simple solutions. The blend of conviction and empathy, conscience and sympathy that has characterized his past career will again stand him in good stead. With deep Christian conviction and unfailing courage he turns now to still another avenue in which he may help to make integrity and justice more real in American industrial life. He is the right man in the right place.

Legal Setback for Opponents of Union

EVERETT C. PARKER

OPPONENTS of the United Church of Christ who are suing to invalidate the union of the Evangelical and Reformed Church and the General Council of the Congregational Christian churches have suffered a legal setback. On April 3 in U. S. District Court, Southern District of New York, Judge Edward J. Dimock denied a motion by opponents of the union to dismiss the preliminary trial in *res judicata*. This separate trial is to determine whether the issues have already been settled by the decision in the Cadman case in 1953 when the New York Court of Appeals upheld the two bodies' right to unite.

In ordering resumption of the trial "in the near future," Judge Dimock said that the "defendants by their proof have made a prima-facie case of *res judicata* against all the claims of all the plaintiffs. While plaintiffs are entitled to adduce any evidence at their command to controvert defendants' proof of *res judicata*, defendants' evidence has not been of a character where any issue of fact can be raised and it is difficult to imagine an affirmative defense to a plea of *res judicata*."

The Rev. Malcolm K. Burton, speaking for the plaintiffs, pointed out that so far only the defendants have been heard, and resumption of the trial will "permit plaintiffs to present their evidence to controvert" their case.

"After the preliminary trial is completed," he stated, "Judge Dimock may either dismiss the defense and order a trial on the merits or finalize its tentative conclusions and dismiss the complaint. In the latter event, plaintiffs would be in a position to appeal to the United States Court of Appeals and to request that court to reverse him and to order a trial on the merits."

Early in 1960 Judge Dimock granted the defendants' request for a separate trial in *res judicata*. This began on November 1. Three weeks later the opponents of the union moved for dismissal on the grounds that a prima-facie case of *res judicata* had not been made. It was this motion that the judge denied in his ruling on April 3.

Mr. Parker is director of the Office of Communication for the United Church of Christ.

LETTERS

La Porte, Ind.

TO THE CO-EDITORS:

I liked Lawrence L. Gruman's article, "Myths: the language of faith" *(Herald,* March 9). I like editors who have the courage to publish such articles. I like a church that produces such clergymen and editors.

Gale Hess
Member, St. Paul's E and R Church.

★

Fitchburg, Mass.

TO THE CO-EDITORS:

If you will print my letter on capital punishment I will renew my subscription to *United Church Herald*. I believe we should keep the death penalty *(see editorial, March 9, page 7)*.

I am past 90 and I have read *Genesis* 9:6, "Whoever sheds the blood of man, by man shall his blood be shed; . . ." and *Leviticus* 24:17, "He who kills a man shall be put to death."

Society should execute convicted murderers not as a deterrent to crime but so they cannot do it again and also so the victim can get justice.

George W. Porter

Reader Porter should have read on in his Bible to where Jesus said (Matt. 5: 38): "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you. . . ." avm

★

Albany, N. Y.

TO THE CO-EDITORS:

If there are readers of *United Church Herald* who still waver in indecision as to the desirability or value of the uniting of those branches of Christendom known as the Congregational Christian and the Evangelical and Reformed denominations, perhaps some of their doubts would be resolved if they would face honestly the fact that organic unity is not the opposite of spiritual unity.

It would appear from some of the arguments of opponents of this union, if one were to take them at their face value, that, as organizations merge, *ipso facto* they lose some of their spiritual drive and power. This is not necessarily or invariably true. . . . Regiments and divisions do not lose their motivating spirit when they unite and become an army. . . . Achievement of organic unity, without denial of the rights or abridgment of the values of each party entering into the compact, is itself a "fruit of the Spirit" . . .

John M. Allison
Registrar, Hudson River Association of CC churches.

★

Columbia, Conn.

TO THE CO-EDITORS:

As a colleague, friend and admirer of Mrs. George E. Kahlenberg, I wish to add my endorsement of her nomination for moderator of the General Council.

Mrs. Kahlenberg's work on the Executive Committee of the International Congregational Council has been invaluable.

In public relations she is intelligent, active and tactful; in personal relations, a gracious lady whom it is a pleasure to know.

Russell Henry Stafford
Moderator,
International Congregational Council.

★

Claremont, Calif.

TO THE CO-EDITORS:

I have known Mrs. George E. Kahlenberg for at least fifteen years. Her leadership in her home church, conference, women's fellowship, with *Advance* and the *Herald*, and in important national and international responsibilities has been on a high level. She is dedicated and truly competent, and her warm personality wins people to the causes she so ably represents.

I can think of no one better equipped to serve our churches as moderator.

Berta (Mrs. E. E.) McClintock
Former executive secretary,
CC National Women's Fellowship.

★

Daytona Beach, Fla.

TO THE CO-EDITORS:

I value highly such articles as "The significance of Jesus as Jew," "The authority of the Scriptures" and "The monstrous injustice of slavery." Both my wife and I have long felt that *United Church Herald* surpasses, in the quality of such articles as those mentioned above, all other religious periodicals that we read. . . .

We are deeply indebted to the co-editors for sending such admirable material into our home.

Paul E. Alden
Member, First Congregational Church.

Summer Schools Scheduled for Ministers

HAROLD H. WILKE

CANON Theodore O. Wedel once said, "I like to go into a minister's study and look at his shelves, to see when this man died spiritually."

It is certainly true that a minister's library and the frequency of calls by the mailman who serves as his contact with the libraries of theological schools may be suggestive of the need for continuing education in terms of regular and intensive private study on the part of the minister.

But private study is not enough. It is for this reason that the church, particularly through the Commission on Church and Ministry, conducts summer schools for our ministers' intellectual stimulation and spiritual enrichment. Dr. Robert S. Paul *(see photo)* of Oxford, England, Bossey, Switzerland, and now of the Hartford Seminary Foundation is the type of person teaching at these schools. Dr. Paul will be at the Pastors' School at Dunkirk, N. Y. The Rev. Clarence L. Jordan of Koinonia Farms in Americus, Ga., and the Rev. A. E. Gould of England will be guest lecturers at the Summer School in LaForet, Colo. The Summer School at the Graduate Level for Ministers on Leave—the last part of the title indicating a hope that churches might consider such leave rather than a real fact of present existence in the churches—will be at Lancaster Theological Seminary, June 19 to July 21, and will feature Prof. James Muilenburg of Union Theological Seminary, New York City, and Prof. William Oglesby of Union Seminary, Richmond, Virginia. The summer schools are:

June 19-July 21, Lancaster Seminary, Lancaster, Pa. Summer school for ministers on leave. Cost of board and room paid by Commission on Church and Ministry (E and R) or Board of Home Missions (CC).

July 9-July 15, Blowing Rock Pastors' Family Conference, Blowing Rock, N. C. Cost: half actual expense of board and room for pastor and family, plus transportation.

July 12-August 2, Deering Pastors' School, Deering Center (near Hillsboro), N. H. Cost: first $15 of travel expense and whole cost of wife's attendance if she accompanies pastor.

July 12-August 9, LaForet Pastors' School, LaForet, Colo. Room and board of pastor paid by the Commission on Church and Ministry (E and R) or Board of Home Missions (CC).

August 1-7, Estes Park Pastors' Family Conference, Estes Park, Colo. Cost: half actual expense for board and room for pastor and family, plus transportation.

August 27-September 2, Dunkirk Pastors' Family Conference, Dunkirk, N. Y. Cost: half actual expense for board and room for pastor and family, plus transportation.

Dr. Wilke is executive secretary of the E and R Commission on Church and Ministry. World Council of Churches photo.

MAY FELLOWSHIP DAY

ELEANOR FRENCH

MAY FELLOWSHIP Day—one of the three great days observed interdenominationally by church women—is a symbol of their concern that God's love for all men may find expression in just relationships in society. In coming together across denominational lines they witness to the fact that the task of helping in God's work of redeeming all areas of life is too great for any one group alone. It demands a united effort by all groups.

Each May Fellowship Day holds up for special study and appropriate action one area of concern. In the first observance, during the depression years, it was child labor and the children of migrants. Last year's topic was "Citizenship: free and responsible." The 1961 theme, "The churches: free and responsible," offers opportunity to review and climax United Church Women's triennial study of Christian freedom by applying to the local churches the growing insights into the meaning, dimensions and imperatives of freedom.

How free is your local church? Can your minister speak the whole truth as he sees it in interpreting the Bible, in clarifying its message not only for your personal needs but for the problems of your community, the United States, the world? Are you as a member free to discuss with others in the church questions troubling you about yourself or the world or your city, speaking the truth in love? Or do you feel that "it isn't done" or that you would be thought "different" or out of step? Are you free and encouraged by your congregation to act in line with your convictions?

May Fellowship Day is an invitation to all thinking women to consider these important questions: Is my church free and responsible? What is God's will for his church? What is my responsibility?

Although May Fellowship Day began as a luncheon meeting, other types of observance are now used. Some councils of church women have successful all-day workshops or seminars. From the beginning, worship has been an integral part of the observance. A great number of councils use the worship service prepared by United Church Women because of the sense of unity that comes from knowing it is being used throughout the United States. The offering helps finance the work of state and local councils of church women, which are channels for the common effort to witness more fully to God's love for all people.

Miss French is director of Christian social relations for United Church Women

CHRISTIAN PREACHING FROM UNEXPECTED PULPITS

ROBERT NEWMAN

We live in a time of extravagant production of printed materials and audio-visual programing. The Herald, *therefore, devotes occasional space to discriminating guidance for people caught in this barrage of impressions. Robert Newman, who assembles these items, is consultant to the CC Board of Home Missions in the field of religion and culture.*

A RAISIN IN THE SUN

LORRAINE HANSBERRY has brought the full impact of "Raisin in the Sun" from stage to screen with excellent results.

"Raisin in the Sun" is a family story. It is also the story of a Negro family, with the special crosscurrents that hit such a family in our culture.

You will need your handkerchief but you will also find laughter—deep, personal, universal mirth. You will see every mother who ever struggled with her grown son and the image of her husband. You will see children hating to get up in the morning, and their mother, anxious, driven and almost afraid to hope. You will see a father, ambitious, frightened, frustrated, determined, disciplined and undisciplined. In this father you will see most Negro males whose tragedy has seldom been completely comprehended—a tragedy that makes him question his maleness, since in this culture he is never in a position to protect his women adequately.

You will see despair and flaming courage. You will see a green plant struggling to grow with the little sunlight filtering down between two huge tenement walls. You will see, too, a frightened white man abject in his misery as he makes the effort to stem the tide of integration.

You will suddenly feel very sorry for him and for all white people who struggle against their chains, which they do not understand.

You will love the college student. She is confused, of course. She disturbs her elders with her rejection of the traditional. But she is reassuring, too, for when it comes to basics, the steadying influence of the family sustains her. You will enjoy every moment of her rebellion.

"Raisin in the Sun" has an African in the cast, and some of the best philosophy and humor can be found in the lines exchanged between the young African and the young American student, who wants roots but is not sure where they are.

"Raisin in the Sun" will make up, in some degree, for the distortions to which Negroes have usually been subjected in theater, radio and television. The audience caught the universal quality of this presentation. They laughed or sighed audibly at all the right places, and they also understood that here Negroes were saying the same thing that all people say sooner or later: "We want to be, to do and to become."

Anna A. Hedgeman
Consultant, CC Board of Home Missions.

RELIGIOUS RESTRICTION VOIDED AT AMHERST

STUDENTS who attend Amherst College may now apply for new scholarships from a $200,000 trust fund—if they do not smoke, drink or gamble.

The New Jersey Supreme Court ruled April 10 that these stipulations in a will leaving the fund to Amherst were valid. However, the court at the same time killed a clause in the will that would have restricted the scholarships to "Protestant Gentile" boys.

The bequest before the court involved the will left by C. Edward McKinney Jr. of East Orange, N. J., who died October 21, 1957. He had asked that the money be "held in trust to be used as a scholarship loan fund for deserving American-born, Protestant Gentile boys of good moral repute, but not given to gambling, smoking, drinking or similar acts."

He had added: "If a young man has enough funds to allow the waste of smoking, he certainly does not need help."

Amherst had refused to accept the money unless the restriction to "Protestant Gentile" boys was dropped. The school had argued that its charter precluded discrimination. An earlier ruling in Superior Court had held that the will could be validated if the religious clause were eliminated and the ruling today concurred.

The New York Times

A new series of stamps just issued by the Italian Government features reproductions of Michelangelo's famous Biblical paintings. Those shown here (Isaiah, Daniel, Zechariah, Jonah, Jeremiah and Ezekiel) are from the Sistine Chapel at the Vatican.

Reproduced by courtesy of The Spectator

"Have you read any Good Books lately?"

"TREASON"

THERE is only one possible word to describe his (former President Eisenhower's) purposes and activities. That word is treason. . . . Allen Dulles is the most protected and untouchable supporter of communism next to Eisenhower himself in Washington. . . . Milton Eisenhower is actually Dwight Eisenhower's superior and boss in the Communist Party."

These are a few statements published by Robert Welch, founder and director of the John Birch Society, in *The Politician.* The society, a clandestine organization dedicated to the annihilation of anything or anyone to the left of Barry Goldwater, is currently engaged in convincing Americans that Chief Justice Earl Warren should be impeached. Integration and civil-rights demonstrations are, in Welch terminology, front movements for a Communist conspiracy to disrupt "Americanism." The society's candidate for President? . . . Barry Goldwater.

Teddy Roosevelt had a phrase for such elements: the "lunatic fringe." The Birch Society considers Arizona the ray of light in the modern U. S. The last time I went home to Arizona I noticed a wall of dark fog at the New Mexico border. In Phoenix they thought it was smog.

Mark Acuff, Managing Editor
The New Mexico Lobo, *student newspaper, University of New Mexico.*

Lay Members

(Continued from page 10)

crippled." If we were to create a new form of church order for the purpose of having a structure that would best serve the fulfillment of our mission, what would it be? These principles, with their attendant criticism of much of our present church life and their questions about the future, are pressed upon us sharply when we ask about the place and calling of United Church laity.

Now, what are some ventures that we might make as experiments for discovering and testing out our answers to that question? I will mention only a few, most of which have been undertaken already by imaginative and courageous Christians here and abroad.

A. Lay-clergy training centers. We are doing far less than needs to be done today even to help ordained men and women be retrained and renewed for their ministries. As yet we have hardly begun to help laymen prepare for their ministries in the world. We need to develop centers with programs for preparing lay people and clergy together for the mission they are to undertake jointly in the world. Is this a new direction for the Deering and La Foret conference centers?

B. Renewal centers. As long as we are what we are, with as much or little interior resource and depth of spirit as we have, we will probably go on doing about what we are doing now. Any real move to fulfill our mission in the firebrand world in which we are now living calls for far deeper resources, a far more self-giving and self-annihilating practice of prayer, a far more bracing discipline of mind and spirit than we now have. Our churches are themselves so much invaded by the distractions of the world that they rarely can serve as havens where our communion with God can become deeper and more real, and our commitments for service rehearsed. We need desperately to create centers of retreat where new life can be opened for us.

C. Member-centered churches. Our churches need to become, in T. Ralph Morton's phrase, "member-centered" rather than "clergy-centered." Are some of our churches ready to explore, with the help of all the resources our denomination can lend them, what it means to build their whole church life—a worship and teaching program—on the principle that the congregation and the ordained ministers exist to help the lay ministers carry on their mission in the world? Could we recruit (a) a well-settled city or suburban church; (b) a church in changing environs where the effort to maintain a conventional ministry ends in despair; and (c) a new congregation in the process of formation in a new suburban or housing development? Could we free these experimenters from the usual demands to meet quotas, produce "results," pay off mortgages and the like, in order that they might discover new patterns of life, new and more relevant ways of worship, new opportunities for face-to-face encounters with other people—new light and direction for all of us who wait with growing uneasiness in our own prosperous and conventional churches?

D. Experiments in new fields. The ministry of most of our churches can be described as family-centered. This is our heritage from a rural past. When we say that a church is moving in order "to be nearer its people" we mean, of course, nearer their homes. But why should we be confined in our ministry to the domestic side of peoples' lives? Why should not a church move in order to be nearer the place where its members work or attend school? Have we a mission to the world of work and industry that goes beyond adopting pronouncements on social and economic justice? The Detroit Industrial Mission believes we have.

Is there something more to be done for college students than—in campus slang—"cooky-pushing"? The Community of Lay Scholars at Duke University believes there can be. Must our outreach to dwellers in new city apartment blocks be limited to efforts—usually frustrating—to lure them inside the church building? Some experimenters in "colonizing" believe that a committed lay family can carry on a ministry to their apartment neighbors far more fruitful than we are yet prepared to recognize. What about the increasing number of older people in our society? Is there anything for them "beyond Claremont"? New fields of ministry and mission lie all about us waiting for people with imagination and courage to enter and serve.

E. A program of research. One of the most remarkable but frequently overlooked aspects of the revival of the church in Holland after the war has been the creation of an institute for sociological research to guide the church in its efforts to advance the gospel in this new kind of world. Much useful research of this kind already goes on in various church organizations in our country. But there is need for a more intensive, integrated and continuous program of research, particularly centered upon the mission of the church and the responsibility of lay people for it.

F. A new kind of education for ordained ministers. Although our emphasis here has been upon the ministries of lay people, it is quite clear that the effectiveness with which they carry on their mission in the world depends heavily upon the kind of leadership and support they are given by the non-lay ministers in the church. To what extent are we now training men and women to give this leadership and support? My own judgment is that we are doing fairly well in providing them with a store of fundamental knowledge about the Christian faith, its Biblical sources and its historical development. With respect to preparing them to lead and work with lay people our efforts leave much to be desired.

Our seminary education is still too largely centered upon training men and women for ordination who will function as single, individualistic "managers" of churches as institutions. Could an established seminary be found that would be willing to re-examine its whole program of theological education and to reshape its curriculum from the above point of view: that the church exists for mission and that the mission is the responsibility of lay people in the world? Or should a new seminary be founded to make a fresh start upon such a premise?

Prof. Arnold Come has said: "The church is now ready for, and its God-given mission now demands, the complete abandonment of the clergy-laity distinction." If that is even partially true, the call comes to the United Church to think long and hard about the future of lay people in the church, for these same lay people are the United Church of the future.

Diversity

(Continued from page 13)

pines. Doctrinally, the range is as great. We in the British Congregational tradition have our roots in Calvinism, though fortunately we have grown a long way up and have branched off broadly. But the Remonstrant Brotherhood of Holland walks stanchly in the following of Calvin's rival Arminius. And today it is theologically pretty far to the left. The Mission Covenant Church of Sweden, on the other hand, is off toward the extreme right. It is an exuberant and fruitful offshoot of Lutheranism. Yet these are all Congregationalists, too.

Under all this seeming confusion in thought and practice, however, as we look at it from a distance, two lines of pattern already appear. First, as to polity, we all hold one conviction: that there is no one divinely established church order. Under whatever rules of appointment—for they may vary from place to place and from time to time in adaptation to current circumstances—ministerial functions are attributed to their recipients in response to the contemporary direct prompting of the Holy Spirit. This is theism; that is, faith in God living and active now in the world. It stands in contrast with deism; that is, the notion that God is a sort of absentee proprietor who, after founding his factory and setting up the machinery long ago, has left it to be run by his overseers ever since. There is a taint of sheer deism in the Catholic dogma of episcopal succession and the original Presbyterian and Methodist theory of presbyterial succession, in an unbroken chain from the Apostles by the laying on of hands, as the essential element in a valid ministry. *(Continued on next page)*

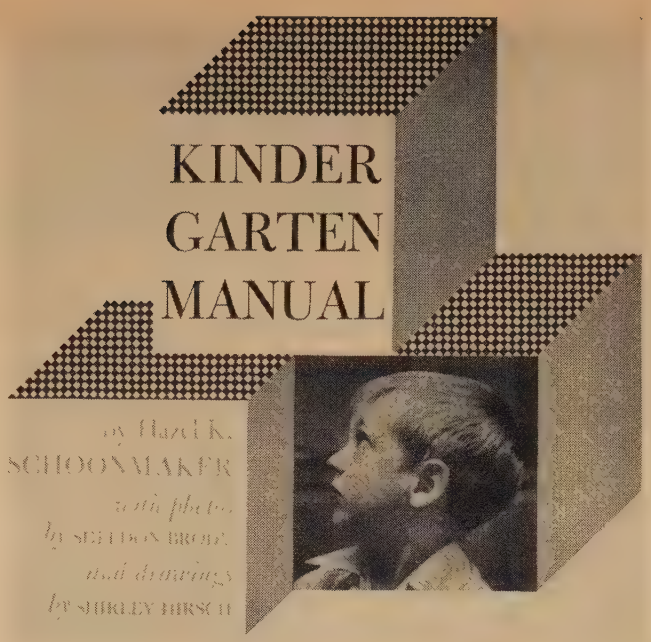
Ours is the Lutheran position at this point. It was Luther who first said boldly that such matters were among the *adiaphora*, that is, the things that do not matter. Congregationalists, like Lutherans, hold that the true church is to be found wherever Christ is manifestly with his people, no matter how they may find it appropriate to set apart their leaders and conduct their affairs in his service.

But while we are with the Lutherans in the principle of church polity, we are not a confessional body as they are. The Lutherans and many others impose inflexible creeds upon their communicants. No branch of Congregationalism does that. The farthest we will go in that direction is to offer our people from time to time some statement of faith, which is intended to set forth in contemporary terms how as a matter of fact most of us do now understand the gospel. Our statements of faith are descriptive, not prescriptive. They are meant simply for information and guidance; they are never mandatory.

This is not because we do not believe what all Christians of all creeds do in fact believe in their hearts, but because what we believe is too great and too splendid to be confined within any form of words. Words cannot tell it all, and since many words in every language gradually change their meanings through the generations, they are apt sooner or later to tell it wrong.

Theology is inevitable, for our minds must think. It is interesting, for it bears upon truths supremely urgent. It is useful, for clear reasoning can often open windows in closed lives so that faith can come in. But faith is not theology. Faith is the transforming presence of God felt in human hearts. Many a man who honestly assents intellectually to a Christian creed has no faith. Some have it who for one reason or another feel that they must in honesty withhold that assent. We Congregationalists will put no shackles on any man's thinking, while we invite all the men we can reach to the knowledge of the Eternal as he is revealed in the living person of our blessed Lord Jesus Christ.

Here, then, is the consistent pattern running through the bewildering surface diversities of Congregationalism. It follows two lines. The horizontal line is the sacred principle that there is no sacred principle of church order save the course that God's people are moved by his Holy Spirit to follow in adjustment to the requirements for effectual ministry of the gospel in the situation they currently confront. The vertical line is the sacred principle that faith is too high for any human concepts to measure it exhaustively or finally and too deep for any words to dredge it all up. These two lines intersecting form a cross. And better than any creed or priesthood can, the cross tells of the saving love of God in Christ.



Kindergarten Material Released

ROBERT E. KOENIG

THE first of the kindergarten materials of the United Church Curriculum was released on May 1 for preliminary study and examination. The introductory set of materials covers only the first semester course. The complete series of six kindergarten courses will be issued over a period of two years and will include materials for two five-month courses and a two-month summer course for each year.

Titles of the courses for the two-year sequence are: *Growing in the Fellowship, Trusting God's Creative Love, Learning to Live with Others, Living in the Christian Community, Helping One Another* and *God's Wonderful World.*

Included in the new set of kindergarten materials are the following: a course book for the teacher, a set of three picture books for use by the children in the home and in class, an activity packet for the teacher, a portfolio of teaching pictures, a kindergarten manual for administrators and teachers *(see photo)* and suggestions for using these materials.

Florence Schulz of Winnetka, Ill., is the author of the course book and the three books for pupils. The *Kindergarten Manual* was written by Hazel K. Schoonmaker of Dublin, Ohio. The materials were illustrated by four artists: Robert E. Barry of Munich, Germany, Reed Champion, Shirley Hirsch and Eric von Schmidt of Boston, Mass. Photographs are by Sheldon Brody of New York City.

Dr. Franklin I. Sheeder, executive secretary of the Board of Christian Education and Publication, commented: "Through generous publicity in the news media of this land, the United Church Curriculum has caught the eye and the ear of America. We feel that a firsthand examination of these materials will help them win the hearts of our people as well."

Introductory sets of the new kindergarten materials can now be ordered from the Board of Christian Education, 1505 Race St., Philadelphia 2, Pa., or from Pilgrim Press, 14 Beacon St., Boston 8, Mass. The price is $6.60. If ordered before June 1 with remittance accompanying the order, the price is $5.00.

Two things set apart these materials—and indeed all the United Church Curriculum—from comparable materials. First is the underlying philosophy that seeks to bring to bear the heart of the Christian gospel on the particular needs and capacities of a specific age group. This philosophy emphasizes the importance of person-to-person relationships in the communication of the gospel and for eliciting a meaningful response from each individual pupil. The second is the highly visual format that utilizes the full resources of the graphic arts to present basic concepts in forms that are understandable and meaningful to the particular pupil for whom they are intended.

Dr. Koenig is director of curriculum for the E and R Board of Christian Education and Publication. Photo by courtesy of the board.

NEWS

WITHIN THE UNITE

C.C. MINISTER TO DIRECT AID TO YEMEN

THE Rev. James C. Flint *(right)*, a CC minister who was director of the Congregational Christian Service Committee from 1943 to 1946 before entering overseas work with the U.S. Government, has been sworn into office as representative of the International Cooperation Administration to the Kingdom of Yemen. Shown administering the oath of office is the regional director of Near East and South Asia operations of I.C.A.

The assignment will give Mr. Flint direction of the United States aid program in an Arab country that until recent years was virtually closed to all outside contact. The U.S. aid program is assisting Yemen in its first highway construction program and improvement of its water supply. Projects now under way include construction of a 255-mile road from the famous old coffee port of Mocha on the Red Sea to Yemen's capital city of San'a. The U.S. has also flown in a special medical team and three thousand blankets and other supplies for thousands of persons left homeless by a disastrous fire in the old port city of Hodeida.

Mr. Flint, 50, is a native of Chicopee Falls, Mass. He received his A.B. degree from Bowdoin College and a B.D. from Union Theological Seminary in New York City. He also did advanced study at Columbia University, American University and Johns Hopkins University.

He was minister to students at the University of Wisconsin from 1926 to 1942, and after his wartime service with the Congregational Christian Service Committee he directed relief activities in Germany for the World Council of Churches from 1946 to 1948. Mr. Flint served as dean of the chapel at Carleton College, Northfield, Minn., from 1948 to 1950, before entering government service as a youth affairs adviser for the U.S. High Commissioner for Germany.

In 1953 he began work with the U.S. Information Agency and held posts in Berlin and Pakistan. In 1958 he became affiliated with the Point Four overseas aid program as desk officer for Nepal. His most recent assignment was in Rhodesia.

EDEN SEMINARY INSTALLS TWO NEW PROFESSORS

Ed Beekman

THE INAUGURATION of two new professors on the faculty of Eden Theological Seminary, Webster Groves, Mo., was a feature of the seminary's twenty-seventh annual convocation held recently.

Dr. Eugene S. Wehrli *(front, right)* is the successor to Dr. John Biegeleisen as Professor of New Testament at the seminary. A minister of the E and R Church, he is the son of Dr. Allen G. Wehrli, who recently retired as Professor of Old Testament. Dr. Wehrli's inaugural lecture was entitled "The relevance of the *Book of Revelation.*"

Dr. Lionel A. Whiston Jr., *(front, left)* succeeds Dr. Allen G. Wehrli as Professor of Old Testament. He is a Congregational Christian clergyman and was formerly head of the department of religion at Catawba College, Salisbury, N. C. His inaugural lecture was on "The Biblical perspective on human suffering."

Standing behind the new professors in photo are *(left to right)* Dr. Gerhard A. Friz, chairman of Eden Seminary's board of directors and pastor of St. Paul's E and R Church, Columbia, Ill., who conducted the inauguration; Dr. John L. Schmidt, Highland, Ill., secretary of the seminary board of directors and president of South Illinois Synod, who presented the candidates for inauguration; seminary president Frederick W. Schroeder, who served as liturgist for the public service of inauguration; and Dr. Robert C. Stanger, president of Elmhurst College, Elmhurst, Ill., who delivered the inaugural sermon.

Featured lecturers at the 1961 convocation were Dr. Willem C. Van Unnik, professor at Utrecht University, who spoke on "Jesus as Gnostics saw him," and Dr. Theodore O. Wedel, Canon of Washington Cathedral, who gave four lectures on "Communicating the Christian faith."

MERCERSBURG ACADEMY HAS NEW HEADMASTER

Kay Prindle

WILLIAM COWPER FOWLE, Lakeville, Conn., became the fourth headmaster of Mercersburg Academy, Mercersburg, Pa., on April 1. Formerly assistant headmaster of the Hotchkiss School in Lakeville, Mr. Fowle succeeds Dr. Charles S. Tippetts, who has retired after twenty years as head of the boys' school.

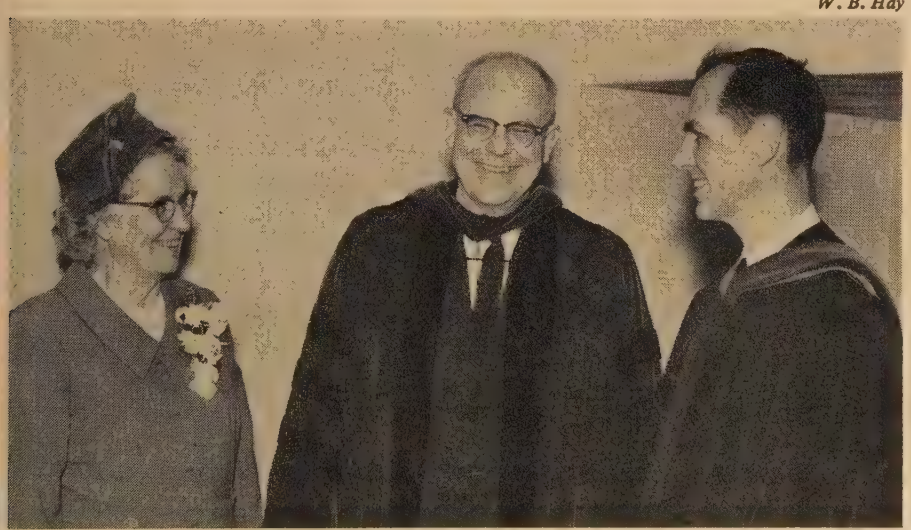
A graduate of Williams College, Williamstown, Mass., Mr. Fowle has an M.A. in education from Columbia University, New York City. He taught at Governor Dummer Academy and at Williams College before joining the Hotchkiss faculty in 1938. Here he began as football, basketball and baseball coach and as director of athletics. Later he taught history and Bible and from 1952 to 1957 served as admissions officer. Since 1955 he has been assistant headmaster and since 1958, director of admissions.

Before moving to Mercersburg, Mr. Fowle was a member of the Congregational Church of Salisbury, Conn., and president of its board of trustees. He has been interested in the work of the church school, has occasionally filled the pulpit as supply preacher and has preached at neighboring schools. He has been active in the work of the Secondary School Admission Tests Board and is a member of the executive committee of the Secondary School Scholarship Service.

Mercersburg Academy was established as a boys' college-preparatory boarding school in 1893 on the former site of Marshall College and the Theological Seminary of the Reformed Church in the U. S. Its spacious campus is dominated by the famous Mercersburg Chapel designed by Ralph Adams Cram. The chapel's slender spire is a near replica of that of Saint Mary the Virgin at Oxford, England. The academy has about five hundred students.

BOSTON CHURCHES HAIL DR. JOHN A. REULING

W. B. Hay



AN American Board secretary who narrowly escaped death while on a recent visit to Africa was honored by representatives of Boston area churches at a special meeting held April 6 at First Congregational Church, Waltham, Mass. He is Dr. John A. Reuling, the American Board's secretary for Africa, who has just returned from a two-month tour of E and R mission stations in Ghana and Togo. He and representatives of the Paris Missionary Society and the Bremen Mission Society also consulted with African leaders of the Evangelical Church in Togo.

Dr. Reuling and his companions were in a serious automobile accident in which one man was killed. The next day hundreds of Africans walked great distances to express gratitude that Dr. Reuling and three other men in the car had survived. Those paying tribute included an elderly "king," who came with his entire retinue and many gifts, including a goat.

Dr. Reuling stated: "I can understand how Africans, as a result of long provocation, lack of consideration and frustration, can be roused to frenzy and do terrible things such as those we have read about lately. But the people who showed such concern after our accident represent Africans as I have known them for nearly thirty-five years. It is a real pleasure to be helping them to realize their true potential."

Dr. Reuling served as a missionary in Africa for fourteen years before assuming his present position in 1946. He is also chairman of the National Council of Churches' Africa Committee. The program at the Waltham church included an address by the honoree and a worship service conducted by the Rev. Paul E. Barnes, host minister. Photo shows Dr. and Mrs. Reuling and Mr. Barnes.

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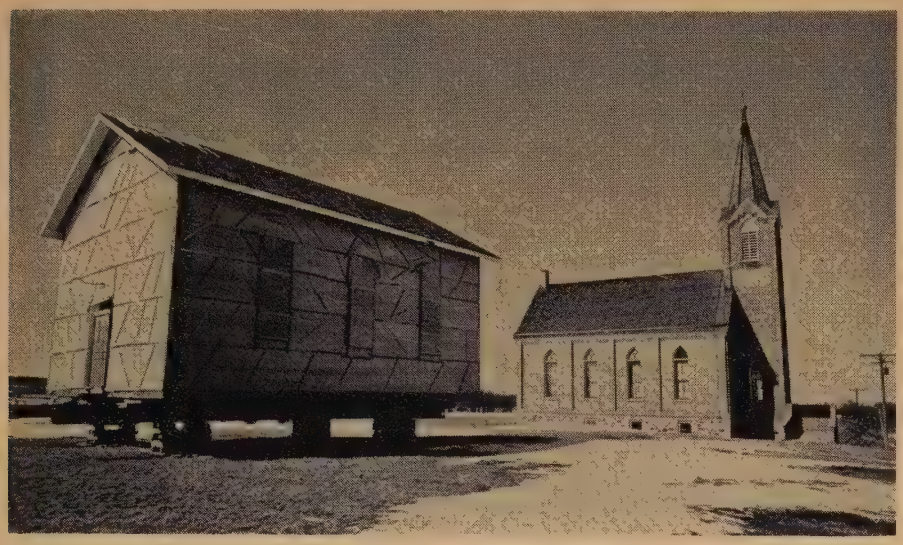
TWO CONGREGATIONS UNITE—EVEN THEIR BUILDINGS



EVEN their old church buildings are being united in the consolidation of two congregations in South Wisconsin Synod, both more than a century old.

St. Paul's United Church of Christ (E and R) at Ackerville, a congregation that came into being 116 years ago, and St. John's United Church of Christ (E and R), four miles away, have for many years been served by one minister. Now that a separation of four miles no longer represents a transportation problem, the two congregations decided to unite. But what could they do with two perfectly good church buildings? After considerable discussion the decision was reached to keep both and to attach one to the other.

Photo shows the former St. Paul's Church *(left)* shorn of its brick veneer coat and of its steeple, waiting to be attached at right angles to St. John's Church in rear of photo. Men of both congregations assisted professional movers in transporting St. Paul's Church over snow-covered roads to its new location. Unfortunately the men happened to schedule the work for the week during which Wisconsin had one of its worst storms of the season, and the moving process was slowed considerably. The task of actually joining the two buildings was postponed until later in the season, when the weather will be better.

The Rev. Ralph F. Maschmeier of Jackson, who has been pastor of both congregations and will continue to serve the united church, said that as far as he knows this is the first time that two merging groups have decided to combine their places of worship as well as their congregations.

MISSION EDUCATOR GIVEN USE OF PRIVATE PLANE

A "SHRINKING" world calls for increasing ingenuity on the part of those seeking to do the church's work. Stanley H. Wilke of St. Louis, Mo., seems to be something of an innovator in meeting the challenges of the space age. Mr. Wilke, the director of the Department of Missionary Education of the Evangelical and Reformed Church, is a registered private pilot (F.A.A. No. 1488757). Through the generosity of an anonymous church layman, Mr. Wilke now has a single-engine plane at his disposal. On weekends he can thus answer requests for mission emphasis programs from churches within a five-hundred-mile radius of St. Louis. Such points as Columbus, Ohio; Birmingham, Ala.; Oklahoma City, Okla.; Minneapolis, Minn.; or Wichita, Kan., are now possibilities for Sunday speaking engagements and, weather permitting, Mr. Wilke can be back in his office for Monday morning appointments.

One of the members of St. Lucas E and R Church in Sappington, Mo., of which the Rev. Fred C. Allrich is pastor, decided to go the "second mile" to help enrich the mission program of the church. This layman, who contributes generously to the benevolence budget and local expenses of his church, made a financial offer that was enthusiastically accepted. It provides for the rental of a plane, sheltering at a local airport, fuel, all insurance costs and tie-down hangar rentals for the plane away from home. Photo shows Mr. Wilke *(right)* discussing flight pattern at local airport with Mr. Allrich before departure for a Midwestern assignment.

Mr. Wilke brings to local church members, in his illustrated talks on North and South America, Asia and Africa, firsthand knowledge of the church at work here and overseas. Since 1953, church-related tours conducted by Mr. Wilke have visited mission churches and special projects in this country and overseas enterprises of the United Church of Christ. The Missionary Education Department, with headquarters in St. Louis, has many resources. For example, there is a speakers' roster listing 125 persons available to speak on missions.

Harold Ferman

WISCONSIN MOTHER OF YEAR IS CHURCH DIRECTOR

Zernicke

MRS. Bess Spees of Oshkosh, Wis., is scheduled to go to New York City on May 9 for the annual conference at which America's Mother of the Year is announced. The mother of six children, Mrs. Spees is Wisconsin's nominee for this signal honor. Of special interest to readers of *United Church Herald* is the fact that Mrs. Spees is director of Christian education for First Congregational Church of Oshkosh, whose minister is the Rev. Nels F. Nordstrom.

"By her devoted actions and spiritual guidance through many trials and tribulations," the citation of the state awards committee read, "she has upheld the sacredness of the family as a unit and is an outstanding example of the fine character of motherhood."

Mrs. Spees, widow of a Baptist minister and a former Red Cross worker, went to Oshkosh eighteen months ago after twenty years' residence in Plainfield, Wis., where she had taught school since her husband's death in 1952.

Upon her nomination as Wisconsin's Mother of the Year, Mrs. Spees was honored at a special service at First Congregational Church on April 23. The Governor of the state presented the citation. A buffet supper was served at the church and during the informal program that followed, Mrs. Spees' family was introduced and incidents and highlights of her life were retold. Ray E. Harbaugh, city manager, served as chairman of the Committee on Arrangements.

Wisconsin's Mother of the Year was a charter member and president of the Plainfield Women's Club before moving to Oshkosh. She was also county president of the American Legion Auxiliary, worthy matron of the Plainfield Eastern Star chapter, president of the Plainfield P.T.A. and president of the Band Mothers Club.

Her daughter, Mrs. R. C. Gibbs of Schofield, Wis., nominated her for the Wisconsin award.

This mother speaks with equal enthusiasm about all of her children. Living with her is her son Thomas George. Another son, Garth, is an Oshkosh High School teacher and assistant basketball coach. Mrs. Spees is also the mother of twins. They are Mrs. Richard Weymouth and Robert M. Spees, who both now live in Port Edwards, Wis. The eldest of her children is Mrs. A. W. Roecker of Eugene, Ore.

BOSTON AREA CHURCH FOSTERS BIBLE STUDY

"HAVE YOU read the Bible?" A newspaper advertisement asked the question and went on to offer aid to residents of Boston's South Shore area who might want to undertake a serious study of the Bible.

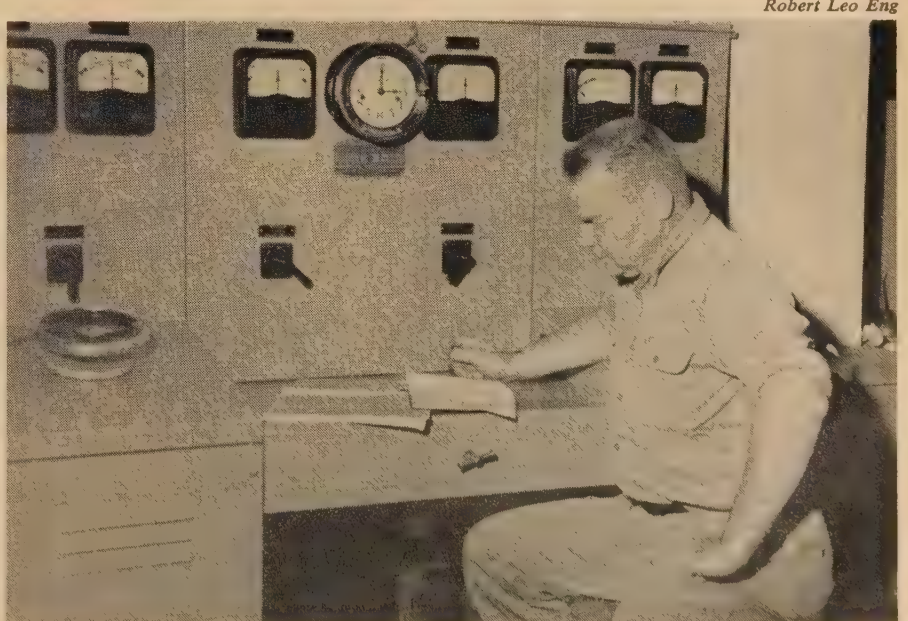
The heart of the program was a correspondence course prepared by the Rev. John D. Banks of Bethany Congregational Church, Quincy, Mass. Designed to provide introductory material and commentary on weekly reading assignments, the course was used at the same time as the text for a midweek adult class. Weekly readings were also made the basis for a concerted program of preaching, choral music and hymns at Sunday worship services from September through June. Each sermon during the thirty-nine weeks of emphasis was based on a text taken from the section of the Scriptures being studied at the time.

An average of ten questions were answered each week by the students and these were sent to the church for checking by the ministers. Those participating were also urged to ask questions related to the lessons; and these were dealt with by the ministers. Over 400 questions were answered by those taking the course during the nine months of study.

Preaching on the weekly readings proved a "splendid discipline" for the minister, according to Mr. Banks. And his students found a more personal interest in the Biblical themes. Because the church school was studying the general theme of "The Bible," parents and other adults felt they were sharing with the children in an educational venture.

Among those who found the correspondence course of particular interest were people who could not readily attend church: shut-ins, mothers of infants, men whose work required them to be on duty Sundays. But the majority were regular churchgoers, including church-school teachers who found direct aid for their classwork. Photo shows Milton E. Kelsey, chief engineer on the Boston Harbor tugboat Mars, working on a correspondence course Bible lesson during a break in duties.

Robert Leo Eng



NEWS of the WORLD

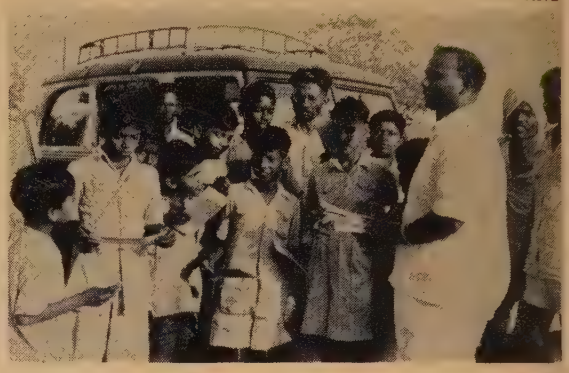
BIBLE SOCIETY IN INDIA MARKS ANNIVERSARY

PROTESTANTS of India and Ceylon are celebrating the 150th anniversary of the establishment of the British and Foreign Bible Society's first auxiliary in India, along with last year's record distribution of 2,200,000 copies of the Bible in India. Special church thanksgiving services and commemorative meetings are being held in both countries to honor the devoted work of hundreds of men and women who have brought their scholarship to bear on the translation of the Bible into various languages. In 1944 a completely independent organization, the Bible Society of India and Ceylon, was formed and the British society has since handed over its property and work to this organization.

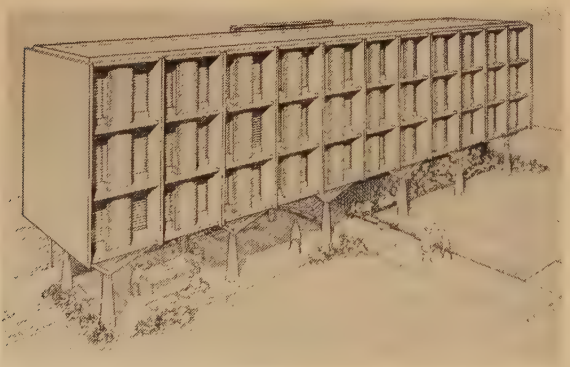
Congregational, Anglican, Presbyterian, Methodist, Baptist and other Protestant scholars have assisted in the task of translating the entire Bible into twenty-six Indian and Ceylonese languages, the New Testament alone into an additional forty tongues and portions of the Scriptures into fifty-nine dialects. The Bible also has been translated in Sanskrit, the language of the Hindu epics.

India is said to have 15 per cent of the world's population and 28 per cent of its languages. More than 300 million people speak the fifteen major languages of India and the entire Bible now has been translated into all of them. In addition there are some 785 other languages and dialects, the vast majority spoken by a total of fewer than 100,000 people, and the India-Ceylon society has undertaken the job of translating the Bible into as many of these dialects as possible. In the past seventeen years the society has added seventeen new names to the list of languages in which the Bible or portions of it are available. Photo shows one of a number of Bible vans, which are distributing millions of leaflets, badges, bookmarks and calendars throughout India.

RNS



TWO OVERSEAS SEMINARIES RECEIVE FOSDICK LIBRARY



DR. HARRY EMERSON FOSDICK, minister emeritus of the Riverside Church in New York City, has made a gift of his entire library of theological and resource books to two overseas theological seminaries. The Evangelical Seminary of Puerto Rico and Emanuel Theological Seminary in Dondi, Angola, West Africa, will be the recipients, at his request, of hundreds of Dr. Fosdick's "working books," accumulated over a period of more than fifty years. The library, estimated at some 1,400 volumes, will be divided between the two seminaries.

A casual request for "a few books" for overseas seminaries brought Dr. Fosdick's immediate response. The gift of these books by one of the nation's most prominent Protestant ministers will provide invaluable resource material to theological students in two hemispheres. The library contains many sets of standard reference and theological works, a rich selection of literary classics and a wide selection of religious biography. Many of the books are first editions and were autographed for him by their authors.

The Evangelical Seminary of Puerto Rico is a union theological school, which is sponsored jointly by the Congregational Christian churches, the Methodist Church, the Evangelical United Brethren, the American Baptist Convention, the United Presbyterian Church in the U.S.A. and the Christian Churches (Disciples). It recently broke ground for a new men's dormitory to provide accommodations for sixty-six students *(see architect's drawing)*. Construction, at an estimated cost of $100,000, was made possible through grants from the cooperating mission boards, three foundations and interested friends.

Emanuel Seminary in Portuguese Angola was founded in 1948 and is sponsored jointly by the Congregational Christian churches, the Methodist Church and the United Church of Canada. Juel Nordby is principal of Emanuel Seminary.

PRINCIPLES TO GUIDE MISSIONARIES FORMULATED

THE outbreak of an emergency is not the time to begin discussing how to meet it, members of the Africa Committee of the National Council of Churches agreed recently. At a spring meeting in New York City, members studied the draft of a statement on "Suggested principles for missionaries in emergencies," which had been referred to the executive board of the council's Division of Foreign Missions on March 23.

Citing regular boat drills required on all ocean liners to acquaint passengers with emergency measures, the document suggests that "it is reasonable for missionaries to know in advance the principles that should govern their behavior in times of crisis."

By virtue of their calling, says the statement, missionaries are inevitably liable to risks. It notes experiences in China where many missionaries found they could continue to do much quiet effective work in areas that the outside world regarded as plunged in revolution, civil war and chaos.

"Even in such conditions," it says, "life must go on." The sharing of suffering and other ways in which missionaries won the trust of their Chinese colleagues often resulted in "a new dimension of fellowship," the statement explains.

The Congo situation also is cited as establishing "immensely strong" bonds between the local church and missionaries who were able to remain at their posts.

Leaving the final decision to the individual missionary in an emergency, the document declares that the interests of the local Christian community must be paramount. In some cases, a missionary's decision to remain can strengthen and encourage the community; in other cases, it can be a source of embarrassment to the Christian community, it is pointed out.

Orders to leave issued by the legally constituted local government should be obeyed, say the recommendations, unless there is a compelling conscientious reason to the contrary. In all decisions, the missionary must know that he has the support of his home board "and some degree of collective judgment as well as his own personal conviction."

While consular authorities "tend to be cautious," missionaries are told that their advice in respect to leaving a country should be taken seriously, and that provision should always be made well in advance for the safety of women and children whenever an emergency threatens. Too frequently, as in the Congo, consular advice is ignored, placing people's lives in jeopardy.

JACQUES BAROSIN PAINTS OLD TESTAMENT PROPHETS

FOLLOWING initial exhibits in Cleveland and Philadelphia, Jacques Barosin, a New York painter of Bible characters, plans showings of his new series on Old Testament prophets in New York City, Denver, Chicago and eventually in other cities across the country.

This latest series, a group of eighteen oil paintings 3 x 8 feet *(see photo)* on which Mr. Barosin worked for two years, was exhibited in Philadelphia under sponsorship of the Greater Philadelphia Council of Churches. Mr. Barosin said he used "composite faces" for the characters except for that of Hosea's wife, for which his wife, Sonia, posed. Shown in photo with Mr. and Mrs. Barosin *(left)* is the general secretary of the Philadelphia Council of Churches, the Rev. William D. Powell.

Mr. Barosin, a Jewish artist born in Latvia who escaped from a Nazi concentration camp, attained recognition in this country for his "Life of Christ" series —seventy-five water colors exhibited in one hundred U.S. cities. These exhibits were sponsored by the Christian Education Press, publishing agency of the Evangelical and Reformed Church.

A graduate of the University of Berlin, Mr. Barosin fled from Germany with his wife in 1933 to escape anti-Semitic measures. During World War II his reading of a Bible given to him by a French minister inspired him to turn to religious painting.

RNS

E and R Education Board Adopts Largest Budget in Its History

BOARDMAN GETSINGER

WHAT may have been the last annual meeting of the Board of Christian Education and Publication of the Evangelical and Reformed Church ended April 13 following adoption of a budget of $452,000. This is $75,000 more than the 1960 budget and the largest in the board's history. With the union of the E and R Church and the General Council of the Congregational Christian churches scheduled to be finalized in Philadelphia in July, leaders of the Board of Christian Education are prepared for the absorption of board activities by a corresponding board of the United Church of Christ.

"This does not mean that we will not continue to have some sort of organization for a time," stated the Rev. Dr. Franklin I. Sheeder, the board's executive secretary. "An operation with almost one million dollars in periodical and book sales annually, together with a half-million-dollar education budget, doesn't just go out of business overnight."

The Board of Christian Education has three distinct responsibilities: production and distribution of denominational periodicals, publishing through Christian Education Press religious books for the general trade, and the Christian education program. The periodical and book publishing departments are self-supporting, but the education program is supported very largely by benevolence contributions of the churches.

Announcement of the impending retirement of Dr. Fred E. McQueen, an editor in the periodical department, was made by Dr. Sheeder. A Christian education leader for thirty-four years, Dr. McQueen, a resident of Webster Groves, Mo., will retire in December but will continue to serve on a part-time basis for the next two years.

The Rev. Willard W. Wetzel of Philadelphia has been named editor of adult materials for the United Church Curriculum. He has been serving since August 1959 as a field worker in Christian education for the Philadelphia Synod (E and R).

The oldest employee in terms of years of service was one of three retiring women workers honored by the board at a testimonial luncheon held April 12. Mrs. I. Marion Hull, Philadelphia, circulation manager of the periodical department, has completed forty-one years of service. Other guests of honor at the luncheon were Mrs. Helen Stoughton of Philadelphia and Mrs. Ethel Kennel of St. Louis. Each has been with the board about ten years.

Mr. Getsinger is manager of the Boston office of the Office of Communication.

When You Get Lost

(Continued from page 11)

and, with the scrap of good left in him, went back to his father's house.

Only when our lives are under moral control do we find happiness. Backsliding brings us pain and trouble. We can be grateful that God welcomes us back.

How do we get back to the Christian faith once we have left it?

First we must make up our minds. A Brooklyn auto repair shop has built a two-way car from two old cars of the same make and model. This car has two fronts, two motors and two steering wheels. It can be driven both ways. When it is standing still, no one can tell in what direction it is headed.

We too like to look back but we should be going forward. We love God and want to follow Christ but are tempted to go backward. We must make up our minds to go forward with Christ, or else we will be pulled apart.

We have to make a decision to return to the inner joy that comes from a Christ-like life. It may be a dramatic "about-face" or it may be a gradual process. The important thing is to start now. We must start where we are.

A second requirement on the way back is to renew our vow. We must use our imagination, shut our minds to everything around us as we recall the high moment when we gave your lives to the Lord. Can you picture yourself at the altar in your church as you professed your faith? Or it may have been an experience that you alone know about. You have locked it in your heart to be kept a secret between you and God.

When memory flashes back to the day when we heard the words that welcomed us into the fellowship of Christians and the great body of Christ, we are sure that then we knew Christ as our personal Savior. We cherish that moment. We have told others about it. It was a happy and joyous event.

It is not enough to have known Christ on a single occasion, however. That is where we fail. We need to know him and meet him again and again. It is only then that his help and power reach us. Our first experience with Christ can be renewed and deepened if we are willing to open our hearts to God again.

If we want to keep close to the fold, we must stretch our minds. In Kensington Gardens in London stands George Frampton's delightful bronze statue of Peter Pan —the little boy who would not grow up.

But "Peter Pan-ism" in religion does not make people happy. Why not? Because we are meant to grow. J. M. Barrie, who gave the world Peter Pan, said: "The God to whom little boys say their prayers has a face like their mother's." This is a beautiful way to think of God in childhood. But at 16, 20, 40 and 60 we must see him in a different light, as our minds change and as we mature and grow. So many people never get beyond this youthful concept of religion. They grow physically and mentally but spiritually they are stagnant.

It may be that growth will come from reading. Certainly reading and studying the Bible are important. Prayer also broadens our knowledge. As we talk and listen to God we will find ourselves attuned to his guiding wisdom.

On the last resting place of John Richard Greene of Jesus College, Oxford, are these simple words: "He died learning." Can this be said of you? How far have you come in the past year? How many stimulating books on religious faith have you read in the last five years? Have you stopped stretching your mind? Or do you claim to "know it all" already?

Finally, to get back to a vital faith we must expect God to use us. H. L. Mencken once said: "The existence of most human beings is of absolutely no significance to history or human progress. They live and die as anonymously and as uselessly as so many bullfrogs or houseflies. They are, at best, undifferentiated slaves upon an endless assembly line, and at worst they are robots falling into their machinery and so incommoding their betters."

How wrong! How contrary this is to the teaching of our Christian faith regarding the worth of man! God is concerned about each person, no matter who he is. We need to be concerned. It is true that when we become serious about the renewal of our faith, we become members of the fellowship of the concerned. Each of us finds a place where he can be of help.

If we want to see and feel again the inner joy that comes to all who have found the secret of faith, we should ponder these words of invitation: "Return to me, and I will return to you, says the Lord of hosts. . . . In returning and rest you shall be saved; in quietness and in trust shall be your strength."

BOOKS

SEX WAYS—IN FACT AND FAITH:

Bases for Christian Family Policy

Edited by Evelyn M. and Sylvanus M. Duvall *(Association Press, $3.95)*

THIS is the study book of background papers prepared for the North American Conference on Church and Family—sponsored jointly by the National Council of Churches and the Canadian Council of Churches—being held at Green Lake, Wis., April 30 to May 5. The list of contributors reads like a "Who's Who" of American experts in the fields related to marriage and the family.

The opening chapters by the Duvalls and J. C. Wynn set the context for the conference and the book by outlining the church's concern for the family and by stating succinctly the stand of American Protestantism with reference to such complex issues as divorce and family planning. The body of the book is an impressive mustering of authoritative information on such topics as young marriages, mixed marriages, divorce and remarriage, teen-agers' sex attitudes and behavior, family planning and a variety of related problems. Never before has the church faced with such courage and candor sex and the institution of marriage itself. This conference—and this book—may well prove to be a significant milestone in the church's responsible approach to the deep-seated drives that motivate human behavior.

Every minister and counselor of youth and all married persons will find this book a veritable gold mine of up-to-the-minute information. Perhaps most useful are the extensive bibliographies accompanying nearly all of the sixteen chapters, which give guidance for further study of the several areas of concern. This will be a most useful tool for all students of American family life.

Walter E. Dobler

Secretary,
Department of Adult and Family Life Education, CC Board of Home Missions.

JESUS OF NAZARETH

By Günther Bornkamm *(Harper and Bros., $4.00)*

THE last fairly full study of the career and teaching of Jesus that we have had in English is that of Maurice Goguel, translated from the French in 1933. There was also the sketch by Martin Dibelius (1949), still excellent but like the recent work of Vincent Taylor (based on his contribution to *The Interpreter's Bible)* rather brief. The fact is that the study of the historical Jesus had come to a kind of an impasse as a result of our better knowledge of its difficulties. It has long been recognized since Schweitzer that we do not have enough to go on to write a biography, and that when it is attempted men always see what they want to see between the lines of the Gospel records.

In the half-century since Schweitzer's *The Quest of the Historical Jesus* the difficulties had been increased by our full recognition that the story of Christ and the stories about him had been channeled to us through the early church, and that its concerns had naturally stamped the material in different ways and in the process had wreathed it with a certain amount of mistletoe of a legendary kind. From the first reporters on, all was interpreted, though honestly interpreted, as the first disciples were taught by the Spirit. As a result, the essential historical reality is there but always in an amalgam or transformation. Those who do not recognize this today are fighting a losing battle.

Even when this state of affairs is recognized there are, of course, differences in the way different scholars sift the records. Here a great deal depends on just how alertly and seriously we deal with the new tools of historical study of the Gospels. The very controversial procedures of "form criticism," when all is said and done, have shown us that the small paragraphs or episodes of which the Gospels are largely made up were originally passed on separately and modified in the process. Later they were strung together in the order and with the total effect that they have in our present Gospels. There was, indeed, a larger picture of the ministry of Jesus that was remembered, but the total result was that the portrait of Jesus was shot through with the later concerns of the early Christian preachers, missionaries, apologists and worshipers. The biggest loss here, if we call it a loss, is Jesus' own view of himself including his own view of his death.

The present volume by Günther Bornkamm is of great importance just because he comes through these difficulties with a highly positive result. He is one of those scholars who have been unflinchingly aware of the real limits to our knowledge. The Christ given us in the Gospels, he knows, is the Christ whose portrait is drawn by the post-Easter faith. True, there were eyewitnesses surviving for a considerable time, but it is clear that their memories were subtly mixed with Old Testament prophecies and with new insights and commandments received from the Lord, the Spirit. But Dr. Bornkamm rightly finds a guarantee for us, rather than a liability, in the fact that our tradition about Jesus comes to us from a believing church and not from journalists or "dispassionate chroniclers."

The very heart of the gospel preached in the middle of the first century was what God had wrought in history through Jesus of Nazareth. The intrinsic nature of the faith was such that it stood or fell with its witness to actual happenings. The core of the testimony to Christ was therefore safeguarded in the nature of the case. They didn't reminisce just because Christ had been for them a hero or martyr, or because his sayings and proverbs were striking. They remembered because this was their very life and what they lived by, as though they were themselves contemporary with him.

But while there was this essential motive for keeping alive the historical memories and thus assuring us of a basic dependableness of the tradition, there were also understandably many modifications introduced. These early reporters naturally blurred the Christ whom they remembered with the Christ whom they knew in the Spirit. They adapted his remembered sayings to their own situation. They made him a spokesman for the predicaments of a church that he had never anticipated. They read the episodes of his life in the light of the Old Testament prophecies in ways that he himself did not do. One has only to note the last words of Jesus on the Cross in their variety and even in their incompatibility to realize all this. The early writers put meanings into the accounts of the Last Supper that grew out of their own measureless experience of the sacrament.

Thus Dr. Bornkamm's book is different and valuable because it takes all these factors into account and finds its way back nevertheless to the mysterious but substantial Jesus of history. The reader will find very rich and suggestive exposition of familiar topics, something genuinely fresh and vital, just because the author presses to those concerns of the historical Jesus that were also central to the later church's faith and therefore not allowed to fall out of the tradition. We have in mind especially Jesus' preaching of the kingdom of God as a present demand (and here the parables have their full depth explored), his understanding of the will of God, the role of the disciples, the inwardness of the conflict that led to the Cross.

One theme may be selected as illustrative of the author's helpfulness. It has to do with the contrast between the religion of the Jews in Jesus' time and his own approach:

"The world in which Jesus appears is a world between past and future; it is so strongly identified with the one and with the other that, according to the Jewish faith, the immediate present is practically nonexistent. The whole of life is caught in a network of sacred tradition. All time is time between, and as such is a time of stewardship. . . ."

But a main feature of Jesus' action and

Continued on next page

teaching was to bring the divine demand and gifts immediately into the present. "The reality of God and the authority of his will are always directly present and are fulfilled in him. There is nothing in contemporary Judaism that corresponds to the immediacy with which he teaches. This is true to such a degree that he even dares to confront the literal text of the law with the immediately present will of God."

This insight has varying applications. When Jesus speaks of our love for God he couples it with love of our neighbor so that we cannot evade an immediate responsibility. And lest we evade a full responsibility to our neighbor he says we must love him as ourself. "This 'as thyself' however" —and here Dr. Bornkamm cites Kierkegaard—"truly, no wrestler could clasp his opponent more firmly or inextricably than this commandment clasps our egoism."

Again, when Jesus calls disciples he summons here and now. As one who announces the advent of the new world he brings its healing and saving new dimension immediately into the scene, breaks shackles and introduces new relationships. Thus Jesus speaks and acts "with authority"; fulfills the law and promises on the spot; by his popular and shrewd address challenges the hearer "in the very secular reality of his life here in the world. He is arrested in the place where he actually is, and compelled to answer the question: 'Who are you?' "

More important still, Dr. Bornkamm shows that this immediacy of Jesus' authority and challenge only thinly veils the fact that he is sent from God. It is God speaking and acting, and here we have the substance of his Messiahship, even though he does not claim the title. So powerful and ultimate was the new element he brought and was, that no Jewish titles, "prophet" or "Messiah" or "Son of God," were adequate. Later his followers gave him these titles but had to transform them.

It is to be hoped that many laymen as well as pastors in the churches will read this book. It will answer many questions and should contribute to a correction of erroneous views of the New Testament and of Jesus, which are so widely held and which unfortunately characterize not only modern novels and dramatizations of the gospel story but also a great deal of our religious literature and educational materials.

It is true that no one book can answer all questions. Some readers will wish to have more evidence in support of the author's view that particular features of the gospel story are unhistorical. Others will wish to know more fully why the early church's ancient beliefs in the form in which they were held should be assigned such a high value for us, especially in view of their part in shaping the Gospels.

Others, including this reviewer, will wish that we could be shown more concretely why the teaching and conceptions of Jesus took hold as they did upon his hearers in their actual day-to-day lives. We note that Morton Enslin is concerned with this question in his new work *The Prophet of Nazareth.* Dr. Bornkamm helps us here with his insistence on the immediacy of Jesus' impact and on the directness of the parables and gestures of Jesus. But can we not say more about the conditions for meaningfulness in the life and language of the times, and about just how Jesus found the terms that could ignite a response? This is a continuing problem that is with us today—to convey God's invitation so that men of our time will know that it really concerns them importantly and in a way that engages all their relationships and aspirations.

Amos N. Wilder
Hollis Professor of Divinity,
Harvard Divinity School.

SCIENCE, TECHNOLOGY AND THE CHRISTIAN

By C. A. Coulson *(Abingdon Press, $2.50)*

This small book makes important collateral reading following the very significant article by Truman B. Douglass in *United Church Herald* for January 26. The author is a British physicist and mathematician at Oxford University, a Fellow of the Royal Society, a Methodist lay preacher.

Like Dr. Douglass he regards the Christian doctrine of the Incarnation as fundamental in determining the attitude of Christians toward science and technology. Because he regards the doctrines of Creation, Incarnation and Redemption as central to the Christian faith, the author has an itch to stir us all to greater understanding of the new world into which technology (the practical uses of science) has thrust us.

We are in the midst of the second industrial revolution in which—to name only a few important data—one pound of uranium is the fuel equivalent of 1,300 tons of coal; 100,000 completed pieces of original research in chemistry are published by the technical and scientific press in a single year; almost 100,000 new people are added to the world's population every day at a time when millions are hungry.

Christians must make their contributions in our present situation, for as the author says: "Only those who know the inner nature of man, and the peculiar ways in which God transforms a man's mind by the renewing power of his Spirit, and the status which God confers upon him that he may be called a child of God, are big enough to speak to the condition of today." We would be wise to take Coulson, Douglass and company very seriously.

Ralph C. Abele
Pastor, Holy Ghost E and R Church,
St. Louis, Mo.

NEW LIFE IN THE CHURCH

By Robert A. Raines *(Harper & Brothers, $3.00)*

Parish minister Robert A. Raines writes persuasively and in language that laymen can understand and appreciate. He writes about his own work at Aldersgate Methodist Church in Cleveland, Ohio, headlining the strategic place of small Bible-study groups in renewing the life of the local church.

Believing that "a main task of the church is to provide the conditions and circumstances in which God may awaken people," Mr. Raines asserts that this awakening can and does come many times in "middle life." Mr. Raines describes the emergence of a lay ministry in his parish, which is eager both to grow in grace itself and to introduce others to the awakened church fellowship. The strategy developed by these laymen in reaching people outside the church and in educating them for church membership is worth study. Actual schedules of six new-member meetings are outlined, the distinctive element being the witness of laymen.

According to Mr. Raines, there has come a recovery of mission in the life of the people of his church through the use of small Bible-study groups. Not only does a man come to himself personally, but he also recognizes that now he is a part of "God's own people," that he is "part of a holy nation," a community that is different from other communities. He carries this sense of mission into his own church relationships, his contacts with other churches and into his daily work and family life.

The concluding page of the book is an appeal to seminaries to help ministers formulate: (1) a theology of the local church; (2) a theology of the clergy; (3) a theology of the laity.

I wish that Mr. Raines had also called for "a theology of the church and the world." Can the gospel be lived by laymen in the present world? Must laymen conform to an accepted, entrenched and absurd society where the standards are profits, status, company or union loyalty and the ability to sell? Can the individual find a place in society where he can be useful, can satisfy the desire to "give himself" and can do manly work? Or to put it another way, has the Christian layman a chance to help create a society in which these things are possible?

J. Kenneth Kohler
Executive secretary,
E and R Churchmen's Brotherhood.

Books reviewed in these columns may be ordered from Pilgrim Press Bookstores, 14 Beacon Street, Boston 8, Mass., or 19 South La Salle Street, Chicago 3, Ill. Also Eden-Heidelberg Bookstores, 1724 Chouteau Avenue, St. Louis 3, Mo., or 1505 Race Street, Philadelphia 2, Pa.

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OBITUARIES

DR. ALFRED RAY ATWOOD, 87, a CC minister who retired in 1950 after an active ministry of nearly half a century, died in Hyannis, Mass., March 14.

Dr. Atwood served churches in New Boston, Cotuit, Quincy and for two decades was minister of the Wesleyan Church in East Dennis, Mass. This was his last full-time pastorate. After retirement he served as interim minister and supply for several Cape Cod parishes. He was minister emeritus of the Quincy Point and East Dennis churches at the time of his death.

Before going to Cape Cod, Dr. Atwood preached in Patterson, N. Y., and later was superintendent of the Missouri Congregational Christian Conference and assistant to the president of Intermountain Institute, Weiser, Idaho.

Dr. Atwood received a Doctor of Divinity degree from Piedmont College, Demorest, Ga. He was a graduate of the University of Vermont and attended Harvard University Divinity School, Andover Theological Seminary and Oberlin College in Ohio. For twenty-eight years he had been chairman of the Easter sunrise service at Chatham, Mass. This year the service was conducted as a memorial to him.

Dr. Atwood is survived by his widow, two daughters and one son.

MRS. ANNA E. DOELLEFELD of Dunkirk, N. Y., widow of the Rev. Jacob Doellefeld, an E and R minister, died February 10 at the age of 75. Mr. Doellefeld served churches in Illinois, Missouri, Minnesota, Indiana, Kentucky and Michigan before his death in 1934. The Rev. James F. M. Doellefeld of St. John's Church, Dunkirk, N. Y., is the only survivor.

MRS. ANNIE H. B. HARDING, 81, a retired American Board missionary to India, died March 25 in Newton, Mass.

Mrs. Harding, member of a large and prominent missionary family, was born in Sholapur, India, where her parents, the Rev. and Mrs. Charles Harding, were serving in the Marathi Mission of the American Board.

She studied at Mount Holyoke College, Mass., and Oberlin College, Ohio. In 1904 she married Charles Hubbard Burr, a member of the Oberlin College faculty. In 1907 he and his wife were appointed missionaries by the American Board and went to India, where they taught in high schools at Ahmednagar for the next fifteen years.

Mr. Burr died in 1924 while they were in the United States on furlough. Three years later Mrs. Burr married Raymond B. Harding, a member of the Oberlin College faculty. He died in 1936. Mrs. Harding is survived by one son and one daughter.

In addition to her parents, other members of her family who served as missionaries in India were: a brother, Dr. George W. Harding; two sisters, Ruby (Mrs. Henry) Fairbank and Mary B. Harding, who founded a kindergarten training school in Sholapur, which bears her name. All are deceased.

MRS. CLARA M. HILS of North Tonawanda, N. Y., widow of the Rev. Andrew Hils, an E and R clergyman, died February 9 at the age of 90. Before his death in 1932 her husband served churches in Iowa, Illinois, Ohio and New York. Mrs. Hils is survived by three sons.

MRS. LYDIA HORSTMANN of Mount Vernon, Ind., widow of Dr. J. H. Horstmann, an E and R clergyman, died March 23 at the age of 91. Dr. Horstmann, who died in 1954, was for thirty years editor of the *Messenger of Peace* and its successor, the *Evangelical Herald*, official organs of the former Evangelical Synod of North America. From 1936 until his retirement in 1939 he was co-editor of *The Messenger*, official organ of the Evangelical and Reformed Church. Two years later he was recalled from retirement to serve the magazine again during an interim period. He had formerly held pastorates in Texas and Indiana.

(Continued on next page)

How to use this issue

PARENTS AND COUPLES' CLUBS . . .

. . . will profit from studying and talking together about William E. Wimer's provocative article, "Why aren't they like us?" (page 8). To start discussion, ask: Is this analysis correct? Are there other examples of such deceit close to home? What can we do in our family and business contacts to demonstrate honesty?

MISSION STUDY GROUPS . . .

. . . and individuals will find our cover story (page 4) an exciting report of CC and E and R ministries to higher education on Taiwan. The article will be of special interest to CC churches that are contributing to the Christian Higher Education Fund.

. . . will also want to study Shirley E. Greene's article (page 14) related to the current home-mission theme and to Rural Life Sunday, May 7.

WOMEN'S GUILD MEMBERS . . .

. . . will sense the vitality of their organization when they read the first article by the *Herald's* new lay activities correspondent, Emily C. Lester (see page 6).

FOR PERSONAL DEVOTIONS . . .

. . . or for use as a meditation in a fellowship group, read the meditation by Frank A. Kostyu on page 11.

MEN'S AND WOMEN'S FELLOWSHIPS . . .

. . . as well as official boards, will find John L. Casteel's article on the role of lay people to be very helpful as they seek to understand what the church really is and what it should be doing. His article (page 10) contains many questions for discussion.

—JMB

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Report of voting on United Church Constitution

CC CHURCHES

Yes	2,355
No	148
Abstaining	39
Churches Voting	2,503*

*abstentions not included

E AND R SYNODS

Yes	2
No	0

Mrs. Horstmann is survived by one son and two daughters: Amanda, wife of the Rev. August E. Binder of Trinity Church, Mount Vernon, Ind.; and Helen, wife of the Rev. Louis H. Lammert of Chicago, minister of parish program for North Illinois Synod.

DR. CHARLES CLARKSON MERRILL, Cambridge, Mass., a Congregational Christian minister and leader in the formation of the United Church of Christ, died April 1 at the age of 89.

A statesman for Protestant unity, Dr. Merrill preached nearly every Sunday for sixty-three years while holding state and national offices for the Congregational Christian denomination. Although officially retired since 1943, he had devoted himself full time to bringing the United Church of Christ into being. He served as a member of the Commission on Interchurch Relations and Christian Unity of the Congregational General Council, which carried on early negotiations toward union with the Evangelical and Reformed Church. He was a member of the joint committee that framed the *Basis of Union* for the United Church.

As chairman of the Commission on Interchurch Relations from 1950 to 1958, Dr. Merrill traveled, wrote and spoke for the union, providing leadership that culminated in the formation of the United Church of Christ in July 1957.

He also served as vice president of the interdenominational Conference on Church Union and as chairman of his denomination's Commission on the Ministry. As superintendent of the Congregational churches of Vermont, 1917-1922, and Illinois, 1922-1927, Dr. Merrill persuaded traditionally independent churches to work together in common cause.

Nationally, Dr. Merrill worked to unite the money-raising appeals of the eight Congregational mission boards into a single campaign, serving as secretary of the Apportionment Committee from 1911 to 1914, and as executive secretary of the Commission on Missions, forerunner of the present Missions Council, from 1927 to 1934. As secretary of the Congregational Board of Pastoral Supply from 1934 to 1943, he helped to bring churches and ministers together throughout the country.

Born in Marlboro, N. H., Dr. Merrill was a graduate of Dartmouth College and Yale University Divinity School. In 1922 the former institution gave him an honorary Doctor of Divinity degree and four years later its alumni award for distinguished service to the college. He also held an honorary Doctor of Laws degree from Middlebury College in Vermont.

Dr. Merrill's first wife, the former Bessie Louise Nichols, died in 1956. He is survived by his widow, the former Lucy Whipple Bridgeman, two sons and three grandsons.

DR. BRYAN SEWALL STOFFER, 64, a CC clergyman and president of Washburn University, Topeka, Kan., since 1942, died March 19.

Dr. Stoffer served as a missionary in India under the auspices of the American Board of Commissioners for Foreign Missions from 1923 to 1935.

Born at North Georgetown, Ohio, he was a graduate of Ashland College in Ohio and the University of Chicago. He received master's, Bachelor of Divinity and doctor's degrees from the latter institution.

In 1923 Dr. Stoffer married the former Frieda Elizabeth Price of Nappanee, Ind., and they sailed the same year to India. For the next twelve years Dr. Stoffer served as supervisor of more than one hundred village schools, principal of a theological seminary and president of a college.

Before becoming president of Washburn University, Dr. Stoffer was president of Doane College in Crete, Neb., for several years. His widow, a son and daughter, four brothers and a sister survive.

Rural Heritage

(Continued from page 15)

Rural church members who have been proudly and defiantly clinging to inadequate, intolerant and competitive local units may on this horizon be moved by the spirit of the living God to explore the institutional implications of Christ's doctrine of "falling into the ground and dying" in order that fruit may be brought forth.

If some portion of the native ingenuity of rural Americans, which has given us the technologically most advanced and productive agriculture in the world, can now be turned to solving the problem of "horse and buggy" Protestantism, one can readily foresee "horizons unlimited" for the church in town and country.

The current emphasis of the Town and Country Department on "The renewal of the church in town and country" is intended to stimulate this concept of new horizons for the rural church. We believe that the church in town and country—not beset by rapidly growing populations, not under pressure to produce ever mounting statistical evidences of "success," not faced with the problems of annually recruiting dozens of new members merely to replace families that move out, not caught in the ultimate insanity of the urban whirl—may have a superior opportunity to reflect on the meaning of the church. They may be better able to react to the call of God to become "new creatures in Christ," to wait upon the Lord that they may "renew their strength, . . . mount up with wings like eagles, . . . run and not be weary, . . . walk and not faint. . . ."

There is no assurance that the rural church will move toward this horizon. Its record in response to this kind of challenge during the fifty years of the rural-church movement has been far from outstanding. Most of the weaknesses uncovered by the Rural Life Commission appointed by President Theodore Roosevelt in 1909 still beset the rural church in 1961. We are making no pious predictions or pompous promises. What we are saying is that the horizon is there and that it beckons with an irrepressible lure. Have we the eyes to see, the ears to hear and the wills to respond?

A second horizon reaches beyond the limits of the rural community to the whole church and to our total culture. In the heritage, which we have described, are some factors that may be of permanent value to our society if they can be separated from their traditional "rural" context and translated into terms of our modern "rurban" society.

Among these permanent values I rate the following very high:

(1) The emphasis of the town-and-country church on conservation and development of natural and human resources as an expression in practical terms of the Christian doctrine of stewardship. This essential doctrine is as applicable to programs of urban renewal as it is to soil conservation.

(2) The experience of the rural church as an intense and organic fellowship of whole persons and whole families—a community in the pure and primary sense. This intimate experience of community is a native possession of rural people. It is subject to many abuses, but when motivated by Christian faith it provides the natural environment for the practice of the second great commandment. Although vastly more difficult to achieve under urban conditions, such an intense feeling of community may be possible for a city church. The church in the city must first discipline itself to recognize that a church can fail by being too large as well as by being too small. Secondly, the city church must discover the devices by which small and intimate cells of fellowship can be sustained within the larger society in which it is immersed.

(3) A close spiritual neighbor of the rural church for many years has been the farmers' cooperative movement. Although admittedly built largely on a secular basis of economic self-help, farmer co-ops also contain a principle of mutual aid and sharing of responsibility that is in harmony with the Christian doctrine of the "brother's keeper." It has revealed the possibilities of a "middle way" between the ruthlessness and exploitation so common to *laissez-faire* competition and the soul-crushing conformity and enslavement of totalitarian collectivism.

A truly exciting horizon for the rural church thus lies in exploring and cultivating for all of modern society the virtues inherent in a genuinely cooperative approach to the labors of production and distribution in an economy of abundance.

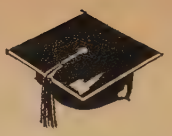
Again, I challenge the reader to extend this list of the horizons that stretch before the church in town and country as it seeks to identify the basic human values traditionally associated with rural life, which are worthy of perpetuation in the culture of tomorrow.

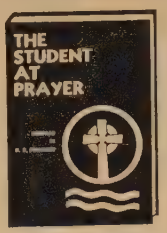
There is a third horizon stretching before the church in town and country. It is barely discernible today through the haze and smoke that ascend to the nostrils of the Lord from the man-made abomination that is the modern city. For a few years at the beginning of the atomic age it looked as if fear of "the bomb" might achieve what common sense had failed to accomplish. Modern man might, it seemed, at last be about to reconsider the folly of his frenzied drive to pile humanity ever deeper and deeper on Manhattan Island, the shores of Lake Michigan and the desert of Southern California.

After only a slight pause, however, the forces of irrational and planless economic

(Continued on next page)

IDEAL GIFT FOR GRADUATION





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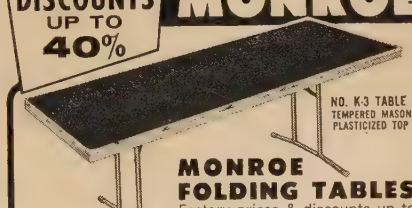

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development exerted themselves again and metropolitanization of our national population has continued to burgeon, as the 1960 census reports will show.

Some day mankind will awaken from this nightmare. Some day the common sense of people will assert itself again. We will come to realize that the continued clustering of population into ever more huge urban concentrations, which we even now are labeling "megalopolis" (Def.: the disease of urbanization), is neither necessary nor tolerable. We will discover that with modern means of transportation and communication there is no kind of legitimate economic enterprise that cannot be conducted quite efficiently in population centers of 200,000 or smaller.

On the other hand, we will be forced to the realization that the social cost of the "megapolitan" complex is too great to be borne. Commuter distances, traffic tangles, overloaded facilities, housing congestion, noise and speed, dirt and deterioration, vice and delinquency—these enemies of the human spirit in the metropolis far more than outweigh the assumed economic and cultural advantages. Actually the much-touted assets of the modern city are available to only a fraction of its congested population. Besides, who says that a well-planned center of one to two hundred thousand people cannot have its own libraries and museums, its operas and symphonies?

What has all this to do with the horizon of the church in town and country? I say that the rural church has a mission to preserve the centers of witness to the sanity and serenity of the human spirit around which our children can live and grow.

There is no assurance that the church in town and country will even glimpse this far horizon. So deeply rooted have its inferiority feelings become, so demoralized is much of its leadership, so ineffective is its witness to this generation that it may wither and die before its day of restoration shall come. But, as Mel Lawrence, the farm management consultant in "Shadow on the Land,"* says to his town and country pastor: "Folks like Gus and Roy and me—seems like we can't solve the really big issues by ourselves. But with our faith, perhaps we can see things differently."

Mr. Greene is secretary for the town and country church of the E and R Board of National Missions. Photo by F. A. Butterworth.

*"Shadow on the Land," a town-and-country film produced by the Office of Communication of the United Church of Christ, is available for rental from the Bureau of Audio Visuals in Philadelphia and St. Louis.

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Church and Ministerial RECORD

E and R Address Changes

BERRY, WILLIAM R., 1722 Truman Drive N. E., Huntsville, Ala., serving a mission church on privilege of call.

BLOESCH, RICHARD J. (G), to 512 Salt St., Winston-Salem, N. C., (change of residence).

BUSSE, EDWARD J. (CC), Fort Collins, Colo., to Box 126, Elcho, Wis.

CHIKES, TIBOR (G), Pittsburgh, Pa., to 4401 Burlington Place, Washington, D. C., Professor of Pastoral Care, Wesley Theological Seminary.

DEWALD, HENRY A. (E), Atlanta, to 412 Hilldale Drive, Decatur, Ga.

GEBHARDT, GERARD H. (E), Tucson, Ariz., to 202 N. Gray St., Indianapolis 1, Ind.

HECKMAN, FRANKLIN J., McAdoo, to Box 187, Sheppton, Pa., (change of residence).

KETTELHUT, ROBERT L., to 8354 S. Merrimac St., Oak Lawn, Ill., (change of residence).

KIM, JOSEPH M., Youngwood, to 539 Beech St., Scranton 5, Pa., pastor of Trinity.

MEYER, J. P. (E), Lake Worth, Fla., to Route 1, Box 316, Fitzwilliam, N. H.

PHILLIPS, ELIAS H., 105 S. Madison St., Harrisburg, Pa., (retired).

REIMHERR, LLOYD L. SR., Beasley, Tex., pastor of Friedens, (new).

SCHROERLUKE, O. P. (E), 4 Eden Drive, New Braunfels, Tex., (correction).

SOMMERS, OTTO E., Geneva, Switzerland, to 1603 Dougherty Ferry Road, Kirkwood 22, Mo., pastor of Kirkwood.

TODD, ERMINE JR. (Ch), Fort Slocum, N. Y., to 82d Engineer Battalion, Fort Leonard Wood, Mo.

ZIEGLER, REYNOLD K., Latrobe, to 707 N. Lime St., Lancaster, Pa., pastor of St. Andrew's.

Code: G—In Christian service, but outside the Evangelical and Reformed Church; CC—Evangelical and Reformed ministers serving Congregational Christian churches; E—Emeriti, retired or disabled; Ch—Chaplains in the armed forces.

CC Calls

BAUGHMAN, JOHN, interim, Plymouth, Robinson, to Bible Chapel, Robinson, Ill.

BELKNAP, C. LEROY, from retirement, to Pilgrim, Mound City, Ill.

BISPING, ADOLPH H., interim, to minister, Payson, Ill.

BROWN, ARTHUR M., associate, Tryon, N. C., to Bethany, Montpelier, Vt.

CASKEY, JAMES S., Wellington Avenue, Chicago, Ill., to staff, Rhode Island Congregational Conference, Providence, R. I.

CHEEK, JOSEPH E., Methodist, to Burlington, Wisconsin.

CLOSE, MARLYN M., student, to Sawyer, Michigan.

CONKLIN, GEORGE C. JR., director, department of radio and television, Connecticut Council of Churches, Hartford, to director, department of radio and television, Northern California-Nevada Council of Churches.

EYMANN, HAROLD H., to president, Southern Christian College, Mindanao, Philippines, under the American Board of Commissioners for Foreign Missions. A commissioning service was held April 30.

FRIEBOES, JOHN A., to First, Mounds, Ill.

GELENIAN, A. ARTHUR, student, to associate, First, Concord, N. H.

HANSEN, HENRY M., Kingston, N. Y., to Union, Brimfield, Ill.

HORST, EDWARD H., to Zion, Brighton, Colo.

JANSEN, PETER J., Community, San Dimas, to Sebastopol, Calif.

KOKER, THOMAS, to Union, Albion, Ill.

LEWIS, CARROLL W., Langdale, Ala., to Rosemont, South Norfolk, Va.

LOHMAN, DONALD, student, to Hudsonville, Michigan.

MARDIS, HERBERT H., student, to Illini, Warrensburg, Ill.

MC CARTY, GLENN I., from retirement, to Lake Odessa, Mich.

MILLIGAN, CHARLES S., Professor of Christian Ethics, Iliff School of Theology, to interim, Mayflower, Englewood, Colo.

NATELLI, NICHOLAS W., minister of Christian education, to associate, First Plymouth, Denver, Colo.

RECIO, MARTIN A., Lewiston, to Community, Clarksburg, Calif.

SCHOTT, LAWRENCE H., to Burnt Prairie, Carmi, Ill.

SULLIVAN, HAROLD, to interim, Reedley, California.

TIFFIN, ARTHUR W., Tarentum, Pa., to Frankfort, Mich.

WALDRON, RUSSELL, student, to Eaton Rapids, Mich.

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WHITLATCH, CARLTON A., Trinity, Scranton, Pa., to Applewood, Denver, Colo.

CC Resignations

FELTON, CALVIN J., interim, First, Portsmouth, Va.

KNOTT, C. STANLEY, Highland, Portland, Ore., to retire.

MUELLER, LAVERNE L., Union, Monroe Center, Ill.

SCHEITINGER, GEORGE J., E and R, Community, Epping, N. H., to study.

STEVENSON, WILLIAM R., Tryon, N. C.

VEAZEY, GUY H., Lakeview, Burlington, N. C.

CC Installations, Dedications, Recognitions, Ground Breaking and Anniversary

BAKER, ROBERT E., installation, United, Osborne, Kan., March 5.

BERKELEY, Calif., Arlington, dedication of new sanctuary, February 12.

EDQUIST, THEODORE C., installation, Community, Pullman, Wash., February 12.

HOSTETLER, ELMER J., recognition, Zion, Fresno, Calif.

MILFORD, HOMER, installation, San Miguel Parish, March 6.

MOSES LAKE, Wash., ground breaking for a chapel and an educational building, March 5.

RENO, Nevada, Federated, 90th anniversary, February 19.

WASHINGTON, JOHN R., recognition, Pilgrim, San Francisco, Calif.

WICKLIFFE, Ohio, Fellowship, recognition by the Congregational Union of Cleveland, Ohio, April 2.

ZIONSVILLE, Ind., Northfield Community, dedication, March 26.

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Philadelphia Synod—First, Quakertown, Pennsylvania.

Pittsburgh Synod—St. John's, Johnstown, Pennsylvania.

E and R Installations

BARBOUR, RUSSELL B., Grace, Easton, Pa., March 19.

FELICE, KENNETH E., Immanuel, Bensenville, Ill., November 20.

KRAUSE, PHILIP P., Zion, Peru, Ill., October 30.

LANGE, CLYDE E., Faith, Villa Park, Ill., November 6.

MEYER, NORMAN E., Griswold-Massena Charge, Iowa, March 19.

SCHLUNDT, K. DAVID, Memorial, Toledo, Ohio, March 26.

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CHRONICLE

Sailings, arrivals and other information about missionaries of the Board of International Missions (E and R) and the American Board for Foreign Missions (CC).

CC Arrivals from the Field

During March:

In Boston: Mr. and Mrs. George C. Grant of the Rhodesia Mission for deputation work. Mr. Grant will accompany the Africa Tour of the Council for Christian Social Action. Located in Salisbury, Southern Rhodesia, Mr. Grant, as field secretary of the mission, acts as liaison with the government and coordinator of the work. He is assisted by Mrs. Grant, who will return to Salisbury in June.

In Honolulu, Hawaii: The Rev. John G. Young of Doshisha University, Kyoto, Japan, for the initial months of his furlough. He will reach San Francisco in early June. Mr. Young is director of Friend Peace House, a men's dormitory, co-director of the Religious Activities Center, and carries on a program of teaching and counseling.

Classified Advertisements

These advertisements cost $1.50 per line each insertion, including name and address; minimum, 3 lines. Keyed advertisements (care of UNITED CHURCH HERALD) cost 25 cents additional. References required.

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FOR SALE: Regulation cotton material for choir robes. 113 yards, red; 54½ yards, white. First Congregational Church, Box 113, La Salle, Ill.

FOR SALE: Pure Vermont Maple Syrup, 1 gallon $6.00, ½ gallon $3.85, 1 quart $2.35; plus transportation charges. George W. Gaines, Enosburg Falls, Vermont.

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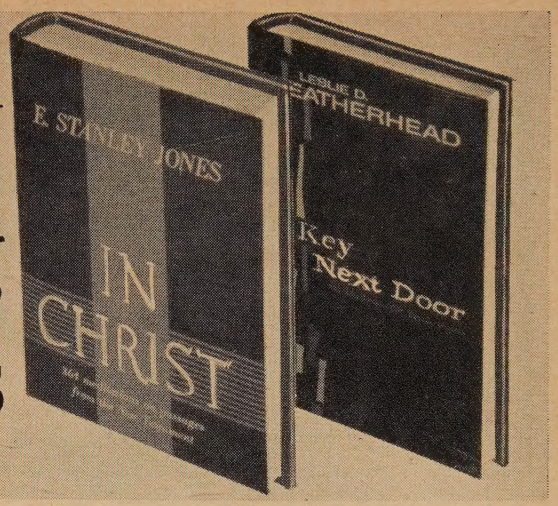

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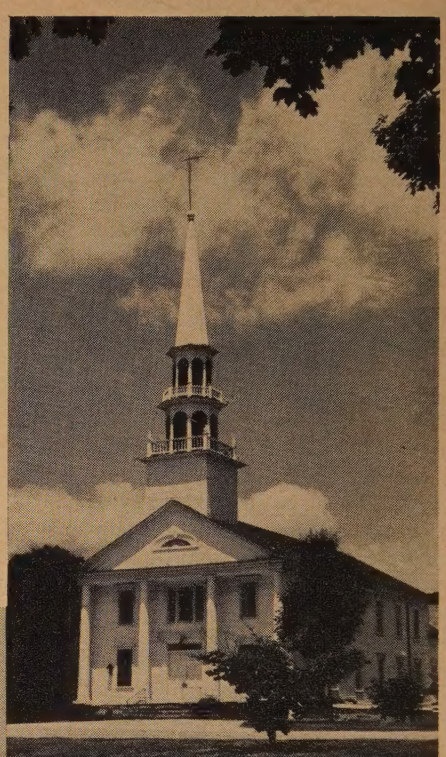

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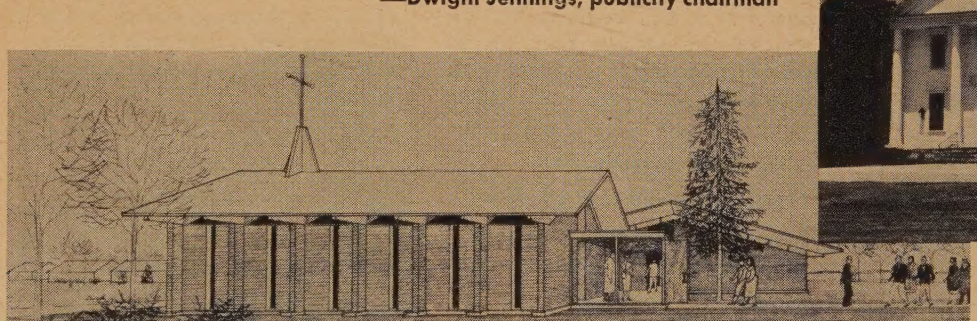

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